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ABSTRACT

The report contains 16 papers and additional summaries of workshops held at the 1976 Annual Conference of the International Schools Association in Somerset, New Jersey. The conference theme, Education: Conformity--Liberation, linked the experience of the American Revolution to international education and reviewed the growth of multicultural and multiethnic developments in the world of education. Participants were elementary and secondary educators from countries including Germany, Ghana, Japan, France, Switzerland, Tanzania, United Kingdom, Nigeria, United States, Israel, Italy, and Kenya. Major topics of papers were International Education in the Contemporary World, Non-Western Education and Nigeria, Educational Thought in Modern India, The American Revolution Period and Black Education, The Multicultural Approach in Education, Development of Education in Latin America, and Creating the Future through School Curriculum. Speakers from the World Order Institute, the United Nations, and Educational Testing Service also participated. One special session explored aspects of drama in Soviet Russia, China, Israel, and the Philippines. (AV)

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Education: Conformity -- Liberation? Conference Report, International Schools Association 25th Annual Conference, July 22-30, 1976.

International Schools Association

In celebration with the 1976 American Revolution Bicentennial

Conference Themes:
Education: Conformity-Liberation?

A. The American Revolution and International Education.
B. Art, Music, Drama.
C. Multi-ethnic contributions to education.
D. Multi-cultural contributions to education.

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Rutgers Preparatory School
1345 Easton Avenue, Somerset, New Jersey

United Nations
International School

SEVERA RES EST VERUM GAUDIUM

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25th ANNUAL ISA CONFERENCE, JULY 1975

EDUCATION: CONFORMITY-LIBERATION

Table of Contents


| | | Page |
|---|---|---|
| I | Opening Remarks of Prof. Dr. Paul Scheid, Chairman of ISA | 1 |
| | Greeting from Rutgers University by Dr. Ardath Burks | 3 |
| | A Message from Fukui, Japan | 3 |
| | Paper: "The First Japanese to Come to the United States of America and Rutgers Preparatory School: by David A. Heinlein | 5 |
| II | Keynote Address by Mrs. Sadako Ogata, Representative of Japan at the Permanent Mission to the United Nations | 8 |
| | Comment on Mrs. Ogata's Speech by Cyril Ritchie | 12 |
| III | Speech: "Non-Western Education and Nigeria" by Jonathan Iluyomade | 13 |
| | Speech: "Educational Thought in Modern India" by Dr. Jitendra Nath Mohanty | 14 |
| | Comments on Dr. Mohanty's Speech | 21 |
| IV | Speech: "The American Revolution and Education" by Dr. Rita Fass | 23 |
| | Paper: "The American Revolution Period and Black Education: by Dr. Leonard Bethel | 24 |
| | Speech: "The Revolutionary Viewpoint" by Dr. Frank V. Sperduto | 28 |
| V | Multi-Ethnic and Multi-Cultural Contributions to Education, by Rutgers University Graduate School of Education's Intercultural Relations and Ethnic Studies Institute | 29 |
| | Paper: "The Multicultural Approach in Education" by Esther Lucas, Herzliya, Israel | 29 |
| | A Workshop in Intercultural Relations and Ethnic Studies by Joyce Freundlich and Vera Fedorov | 39 |
| | Features of a Culture Capsule | 40 |
| VI | Group Meeting on the International Baccalaureate and a | 49 |
| | Report from the 1975-76 Annual Bulletin of the IBO | 50 |
| VII | A Review of the Teacher's Handbook by Nansi Poirel | 54 |
| VIII | The Curriculum Development Model Committee Session by Gernot Scheid of ISA Curriculum Study Group | 55 |
| IX | Visit to the UN and UNIS | 57 |
| | Speech: "Development of Education in Latin America" by Michael Gucovsky | 57 |
| | Speech: "International Mindedness" by Dr. William Duffey | 58 |
| X | Drama Day: "Aspects of Drama in Soviet Russia, China, Israel and the Philippines" with Allan Pierce | 59 |
| XI | ISA trip to Educational Testing Service, Princeton, N. J. | 60 |
| | Paper: "Developing Representational Competence in Preschool Children: A Preschool Educational Program" by Dr. Irving E. Sigel | 61 |
| | Paper: "Young Children and their First School Experiences" ETS-Head Start Longitudinal Study | 64 |
| XII | The World Order Institute: "Creating the Future Through the School Curriculum" by Betty Reardon | 66 |

XIII Education: "A Continuing Formation, Process, Evolution" by Prof. Dr. Jesus Lopez Medel. Translated from the Spanish language 67

XIV Impressions of the Conference by David A. Heinlein, Betty Heinlein and Dr. David M. Heinlein 73

XV "Rutgers Preparatory School, A Pre-Revolution Colonial School in America" by Dr. David M. Heinlein and Dr. Frank V. Sperduto 75

XVI Criteria for Membership of ISA 78

XVII List of Participating Educational Institutions and Organizations

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## THE 1976 ISA CONFERENCE

### INTRODUCTION

The 1976 ISA Annual Conference was held in Somerset, New Jersey at Rutgers Preparatory School, July 22-29. Attending were over one hundred participants. The school invited the participants to come to celebrate two events in particular: The American Bicentennial and Rutgers Prep's long association with Japan. To be sure, more was covered than speeches about the American Revolution and education or Japanese youth in America in the late nineteenth century, but these two topics received considerable attention during the conference days.

The conference was rich with variety. Dr. Jitendra Mohanty's speech on Tagore's and Gandhi's philosophy of education led to a lengthy discussion which is included in the conference report. Dr. Leonard Bethel's paper on the education of blacks during the American revolutionary period was of particular interest to some of the French visitors. All members of the conference were impressed by the Rutgers University IRES Institute's presentation, while excursions outside of the conference site to Princeton (ETS) and New York (the UN) were also well received. Drama Day turned the conference focus to the performing arts, and that evening all members attended a New York performance of a structuralist style drama.

Appropriately the conference and its theme were drawn together on the last day by Professor Dr. Jesus Lopez Medel with his excellent presentation on education as a continuing process oscillating between the extremes of conformity and liberation.

David A. Heinlein
Editor and
Administrative Assistant

Franklin Township, N. J.
U.S.A.

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March, 1977

OPENING REMARKS OF PROFESSOR DOCTOR PAUL SCHEID, CHAIRMAN OF ISA

AT THE

INAUGURAL SESSION ON JULY 22, 1976

Ladies and Gentlemen, Dear Colleagues:

I take pleasure in welcoming you to Rutgers Preparatory School on the occasion of our 1976 annual conference.

Among our participants there are so many outstanding educationalists from countries throughout the world - Africa, Asia, Australia, Europe, South America and, of course, the USA - that I am afraid of overlooking one or other important personality. May I, therefore, say, quite simply - welcome friends!

We gladly accepted Dr. David Heinlein's offer to take part in the birthday celebration of the United States, a country which hosted us also in 1970 with the theme: "Education in The Seventies".

Being here means pleasure and obligation, or better: "obligation and pleasure" as we consider that this country upholds the same ideals, principles and objectives as ISA. Thus USA and ISA recognize that all peoples have the same fundamental aspirations of freedom, security, self-respect and peace.

ISA is aware of the substantial efforts which the United Nations organization has made on the assumption that people desire peace, freedom to live under the political ideology of their choosing, and education for their children, so that they may have a vocation or career and become worthy citizens.

ISA believes that men and women educators coming from different parts of the world can work together to find solutions to the common problems they face in the education of the young and that the study of these problems will lead to increased international and intercultural understanding.

In recent years, ISA conferences working in this spirit, have been conducted in Spain, France, Western Germany and Nigeria, covering the topics of:

"Teaching and school management in the year 2000"
"Does school still have a place in our technological society?"
"Education for the unknown, the unexpected and the possible"
"The influence of the Third World on Future Education"

Many of you will remember outstanding lectures and discussions on the relevance of futurology, and I would like to refer to the topic of the recent ISA Regional Workshop in Moshi, Tanzania: "As traditional values disappear what moral and social training should and can the school provide?" This is not only a topic, but also one of the most important tasks we have as teachers who feel responsible for the coming generation. I would ask you to bear in mind the many talks we have had on technology, psychology, culture and education. Many of us have been inspired by the experiences we have had at these get-togethers; experiences during the academic talks and discussions, as well as during fascinating social and cultural activities.

At this point I would like to express our debt of gratitude to all who have spared no efforts in preparing recent conferences and especially this conference here in New Jersey.

To you, Dave, and your wife, Betty, and your staff, our hearty thanks! We who have prepared so many conferences, know how much work it costs, not only for the headmaster of the host school but also for his wife. We are certain that our expectations, intellectual as well as cultural, will be met and a brief look at the program fills us with eager anticipation.

The conference theme "Conformity-Liberation" has developed to one of the central aspects of education.

The theme is stated in such broad terms that it provides ample opportunity for the most wide-ranging discussion. We may approach the subject from the point of view of:

1. Philosophy such as John Dewey's liberation of school to the requirements of life (Chicago Laboratory School) or Ivan Illich de-schooling concepts;

2. or from the point of view of a school subject, for instance, American history setting examples of political, social and personal liberation;

3. Liberation or Conformity on the part of the teacher: a negative sense not to feel "fenced in" by political, religious or ethnic requirements or positively to feel urged to preserve conventions and traditions;

4. From the student's standpoint:
either free choice of subjects and activities, as for example, Maria Montessori's principle of self-directed learning and also the open-classroom method, or his development of a balance between convergent and divergent learning attitudes which enable him to accept a role on the one hand and to think creatively on the other.

Conformity and Liberation are political terms focusing on the personality of man. They gain central importance in the life-long process of education on every level, starting with the small child and ending with the senior citizen.

In concluding my remarks, I would like to add that our common aim "education" has summoned us to the "Land of the Free" as Archibald MacLeish has said, and with Walt Whitman "As pioneers we follow the sound of the trumpet." and "Take up this task eternal and the burden of the lesson."

Allow me to express my best wishes to all participants for effective work and successful communication, and it is with great pleasure that I open the ISA Conference of 1976.

## GREETINGS FROM RUTGERS UNIVERSITY

### REMARKS

A summary of the remarks of Dr. Ardath Burks, Vice President of Academic Affairs at Rutgers University, made in introducing Mrs. Sadako Ogata.

Dr. Burks said that it was both an obligation and a pleasure to be at Rutgers Prep. Rutgers University hopes that a Confucian relationship of elder brother-younger brother will continue in the future between the University and Rutgers Prep, which used to be an integral part of the Rutgers campus until the University became a state institution.

The hot weather which has bothered other conference participants has not bothered Dr. Burks nor his honored guest, but made him personally homesick for Tokyo.

Rutgers University and Rutgers Preparatory School can be thought of as bookends at opposite ends of a shelf, since they have a history of two hundred years of education since the Colonial Period and one hundred years of contact with Japan. Students came from the feudal domains of Japan to study in America, and it is frequently said that they studied at the University and no more. This, however, is not true. They studied first at the Grammar School, or Rutgers Preparatory School. They came to New Brunswick because New Brunswick had a Dutch Reformed Church and heritage, and these students had been introduced to the West by the Dutch and Dutch Reformed ministers in particular in Japan. They studied English at Rutgers Prep and then went on to Rutgers University.

At the same time, there were young American teachers at Rutgers, William E. Griffis among them, who were discovering the outer frontiers of the world. Griffis met the Japanese who were studying in New Brunswick and could not help but go to the place which produced these young men. Taro Kusakabe of Fukui was one of these people and Griffis tutored him. He is the first Japanese to receive a Phi Beta Kappa key but died tragically before completing his studies. Griffis took the Phi Betta Kappa key with him and gave it to Kusakabe's parents in Fukui.

Before turning the microphone over to Ambassador Ogata, Dr. Burks read a message sent to ISA from the Mayor of Fukui City, Japan. The text of that message follows:

### A MESSAGE FROM FUKUI

Mr. Chairman, Dr. Heinlein and all of you attending:

I esteem it a great honor and privilege to send this message to the 25th Annual Conference of Education held at Rutgers Preparatory School.

I appreciate it very much to be given some opportunity to say something all the way from such a small city located in the Far East as our Fukui, Japan.

And on behalf of the people of Fukui city, I would like to pay my respects to what you are trying to do: to have a most significant and effective conference which will make a great educational step forward during the memorial year of the Bicentennial.

In 1867 a young man named Taro Kusakabe, born and reared in Fukui, entered Rutgers Grammar School in New Brunswick, New Jersey, U.S.A. (now Rutgers Preparatory School). Japan, in those days, had to face a turning point to reform her old styled political system and interrupt a stoppage in international communication during almost 250 years in order to bring Japan into line with the progress of the world. Young students from Japan at Rutgers including Taro Kusakabe must have made strenuous efforts, as the materials left by them in Alexander Library say now, for their newly born country. The question of how Taro Kusakabe was doing in trying to absorb your advanced civilization during only a few years, will be fairly easily cleared up by knowing the fact that he was among the first people ever and the first Japanese to win the prize of Phi Beta Kappa at commencement from Rutgers in 1870. Regretfully he had already died two months before that time. It is quite certain that he studied beyond all description for his beloved country bearing all kinds of trials at the risk of his death in order to build up a new Japan.

His death, however, was not in vain.

Dr. William Eliot Griffis, who was a brilliantly promising teacher at the Grammar School, was leaving for Fukui, an underdeveloped small town in Japan, all the way from New Brunswick in 1870 the same year as Kusakabe's death, in effect carrying on the objective of Taro's life work.

In Fukui, it is said that more than 800 young people gathered to listen to the lectures of teacher Griffis at that time.

Dr. Griffis rendered remarkable services to the cause of modernization of Fukui as well as Japan.

So Dr. Griffis is still alive in the minds of the people in Fukui at the present time. On behalf of my people in Fukui, I would like to take this opportunity to thank all of you American people, the Grammar School and Rutgers University for this fact.

I believe that our predecessors who had taken the reins of government in the year of the Japanese Restoration, had well recognized the meaning of "Education brings up useful citizens and also a healthy state."

And Dr. Griffis must have been one of the best collaborators of it. What we are now should be due substantially to the basis of this thinking which was initiated by them, including Dr. Griffis, 120 years ago. We are sure to go ahead with this thinking in the future.

In 1927, Tamaki Nagai (who was Mayor of Fukui city) invited old, aged, Dr. Griffis and his wife here as a token of Japan's gratitude. After that, however, the unfortunate and deplorable war blocked the passage between our two countries.

We should surely reflect on our conduct and never repeat this kind of error again so that we may not betray Dr. Griffis and the will of the deceased Taro Kusakabe.

Fortunately, however, some members of the Junior Chamber of Commerce in Fukui are going to embark on reopening the relations between Rutgers and Fukui, and have invited Dr. Ardath W. Burks of Rutgers University to attend a memorial ceremony for Dr. Griffis and Taro Kusakabe this coming fall.

I think this is not only the most pleasant thing for me but also a good chance to reopen our glorious historic relations. I would like to give a cordial welcome to Dr. Burks.

In conclusion it only remains to be stated that I hope your Conference would contribute to the happiness of human beings through education in the future.

And in the end, let me offer my congratuations on your Bicentennial Anniversary.

A Happy Birthday to the UNITED STATES OF AMERICA.

Thank you very much.

July 4, 1976

Yukio Ohtake
Mayor of Fukui City
Fukui Prefecture Japan.

PAPER

David A. Heinlein, Administrative Assistant at the ISA Conference, a graduate of Rutgers Preparatory School Class of 1965, and the Amherst-Doshisha Fellow at Doshisha University, Kyoto, Japan 1969-1970, recently spent a month researching the early Japanese to study at Rutgers Prep School. The results of his study are given below.

## THE FIRST JAPANESE STUDENTS TO COME TO THE UNITED STATES OF AMERICA AND RUTGERS PREPARATORY SCHOOL

### JAPANESE AT THE GRAMMAR SCHOOL

In the 1800's Rutgers Preparatory School was known as the Grammar School. Japanese students started coming to the Grammar School in the late eighteen-sixties. How they got there is a long process. Sakuma Shozan prompted Yoshida Shoin in 1853 to board the Mississippi, Commodore Perry's flagship. They hoped to get to the United States. They failed, but were the pioneers of the movement of Japanese youth to go abroad. From 1859 to 1868 the Dutch Reformed Minister, Guido Verbeck, at Nagasaki was teaching students from the progressive fiefs urging them to go abroad and that foreign teachers come to Japan to teach.

In 1866 two students he had sent secretly out of the country, recommending them to Rev. John M. Ferris, the Secretary of the Board of Foreign Missions of the Reformed Church in America, arrived in New York. They had assumed names, one hundred dollars in gold, American clothes, some knowledge of English, and stated that they wanted to study navigation and learn how to make "big ships" and "big guns" so that their country would not be overtaken by the big European powers.

They were, in fact, newphews of Yokoi Shonan, a counsellor to the daimyo in Echizen and a lecturer in the Oyomei or Wang yang-ming School of philosophy. This school was considered radical at the time, seeking to extend knowledge to the utmost through experience.

Ferris stated that they would have to learn many things before they would master navigation and ship-building. On the recommendation of the Executive Committee of the Reformed Church Ferris took the two men to New Brunswick. They were introduced to the Rector of the Grammar School who agreed to admit them to the school.

Back in Japan there had been a coup against the Shogun, and in 1867 Verbeck went to Osaka, near Kyoto, the center of new activity, and met with some of his former pupils who were now statesmen in the new regime. He secured the dispatch to America of four more students. They also came to New Brunswick.

"Satoro Ise," the nephew of Yokoi Shonan, was the first student to be at the Grammar School. Shonan was assassinated in 1869 in Kyoto for advocating the tolerance of Christian thought and the elevation of the Eta Class, but in Meiji 1 (1868) he sent a letter to Ferris in New York:

Dear Sir,

I pen a few lines. My nephews Ise Sabaro and Numagawa Saburo, write me very often that, ever since they arrived in America, they have been treated so kindly that they can scarcely express their feelings. Hence I am exceedingly grateful to you, and my mind is satisfied. I send to you, for them, by this mail, three hundred dollars. Please hand this amount to them. Thanking you for your kindness shown to these lads and begging also to send you my kind regards, I remain dear Sir,

Yours Most sincerely,

Yokoi Heishiro

After the Grammar School "Ise" went to Annapolis but failed to succeed in the examinations and returned to Japan. "Numagawa," with whom "Ise" came to America, is not clearly described as having studied at the Grammar School. In 1870 because of ill health he went back to Japan. He died in 1871, but not before founding a school in his native Kumamoto and sending some students to Fukui, where a Rutgers graduate was teaching science.

Other students followed. Junro Matsmura of Satsuma, born 1845, entered Rutgers University in 1868 after having attended the Grammar School. He also attended the Naval Academy at Annapolis. Shiuma Shirane became a noted ship-builder in Japan. Moto Oghimi and Kumage Kimura first studied at Holland, Michigan, then came to New Brunswick and took the full course at the Grammar School, and the Theological Seminary. Both were pastors and lecturers in Japan after their studies in America. Koroku Katz, son of the Minister of the Shogun who was present at the signing of Perry's treaty, after studying at the Grammar School two years or more passed through Annapolis and became an officer in the Japanese Imperial Navy before dying at an early age. Juisuke Yamamoto prepared in New Brunswick for a scientific course at the Grammar School and attended R.P.I. in Troy, New York. He eventually became a civil engineer in the Department of Public Works in Japan.

Kotaro Asahi, born in Kyoto to the junior premier and Prince Tomono Iwakura, entered the U.S. in 1868 after having been a pupil of Verbeck. He studied two years in the Grammar School, assumed in Japan positions of importance in the government and later became powerful in the Imperial Household. Samro Takaki of Sendai was later a consul of Japan in New York and San Francisco, and in Japan director of a large silk company, Doshin Kai-sha. Kojiro Matsugata, third son of the famous premier Marquis Matsukata who changed Japan's monetary standard from silver to gold, came from Kagoshima in southern Japan. After the Grammar School, he went to Rutgers and studied science, Yale Law School where he graduated with honors, and entered business upon returning to Japan, where he became influential in many central Japan concerns and eventually Director of Kawasaki Dockyard Co. S. Tsuchiya attended the Grammar School in 1885. Masaichi Noma, born in Satsuma, later went to the Law School of Columbia University and worked in the Foreign Office and diplomacy after studying at the Grammar School. He was in consulates in New York, Mexico, Bombay, Hong Kong, Manila, and from 1909 was Secretary of the legation and consul at Siam.

All of the above definitely studied at the Grammar School; others may have. They underwent the hardships of climate, of prejudice, foreign culture, and so on. Some were from the group in power in Japan, some were of Christian inclination, some were very interested in science. They were encouraged financially by their country's government after the initial move to America began. The Ambassadors of the Emperor, Iwakura and Okubo, in Boston in 1872, wrote to Ferris in New York thanking him for "the kind assistance and encouragement" extended to Japanese students "who studied in this country during a crisis of such importance in our national history".

## General References

The main source for this text is a document by W. Griffis, a teacher at Rutgers Preparatory School 1869 and 1870, a graduate of Rutgers University, and the first foreign teacher in the employ of the Japanese government. He taught science at Fukui in Japan. His speech, "Rutgers Graduates in Japan," was given in 1886 in Kirpatrick Chapel, New Brunswick, and was reprinted by the university in 1916 with a new introduction and various appendices. It is in the Special Collections Department of Rutgers University Alexander Library.

Sources at Rutgers Prep have also been consulted as have records in the New Brunswick Daily Home News library.

## Items of Additional Interest

Ishizuku Minoru has written "Overseas Study by Japanese in the Early Meiji Period" to appear in a book edited by Ardath Burks. Ishizuki described in detail the Japanese who came to New Brunswick, although he does not concentrate on those who attended the Grammar School. Publications such as Sugii Matsuro's "Yokoi Saheida to Yokoi Daihei no America Ryugaku" (Overseas Study by Yokoi Saheida and Yokoi Daihei) which are concerned with students who attended the Grammar School, have yet to be published in English. Frank Sperduto of Rutgers Prep has written A History of Rutgers Preparatory School. This book contains a section on the school in the times when the Japanese attended it. William E. Griffis' diaries from 1866-1870 show us how life was at Rutgers, the Grammar School, New Brunswick, and New York. These diaries, a Master's Dissertation by Frances Yeomans Helbig, William Eliot Griffis: Entrepreneur of Ideas, and many of Griffis' personal papers are in the Griffis Collection of the Special Collections Department of Rutgers University Alexander Library.

## Peripheral Facts

There is one student who preceded the Japanese discussed in this booklet in his study at an American secondary school. That is Joseph Hardy Neejima, who studied at Andover from 1865-67. He stayed in the Massachusetts area for his study, graduating from Amherst College two months after the Rutgers Senior Kusakabe Taro died in New Brunswick of influenza and too much work. Neejima went back to Japan and in 1875 founded the Christian school Doshisha University, today 100 years old. There are many articles on Neejima in English and a full study of his life and works is being prepared in this language. A modern classic, Pacific Rivals, published first in articles in the newspaper Asahi Shimbum's 1971 issues, is translated into English and is a good place to read about Japan at the time the first students left their country for overseas study. It is also excellent for a Japanese view of American-Japanese relations. Finally, there are several biographies of Guido Verbeck, Dutch-Reformed missionary in Japan who was responsible for so much of the early education of Japanese in their study of foreign knowledge. One is in Epoch Makers of Modern Missions, by Archibald McLean, 1912, and another is Verbeck of Japan: A Citizen of No Country, by William Eliot Griffis, 1900.

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## KEYNOTE ADDRESS

By Mrs. Sadako Ogata
Representative of Japan at the Permanent Mission to the United States

## INTERNATIONAL EDUCATION IN THE CONTEMPORARY WORLD

It is indeed a pleasure and a privilege to be the keynote speaker at this 25th Annual Conference of the International Schools Association. I would like to thank all of you for inviting me to attend this conference held at Rutgers Prep -- a school which has had exceptionally close contact with Japan from the

very beginning of her modern era. As a university professor now serving at the Permanent Mission of Japan to the United Nations, I share your belief in education as the most important determinant in shaping the world of tomorrow. Let me try to take a fresh look at the role of education in the present day world that we live in.

It is almost a truism to characterize the contemporary world as interdependent where peace and prosperity of all nations are closely intertwined. Many pressing social and economic problems, ranging from the use of the sea and the atmosphere to the control of epidemics, hunger, and natural disasters are indeed too global and too complex to be solved by a single nation or even by a group of nations. To meet these new needs, we observe a mushrooming of international organizations. For example, the United Nations has established various organizations which deal with food, agriculture, environment, population, and will probably add others for women, water, human settlements, etc.

While we live in a world with common problems and joint projects, however, we must take note of the heterogeneity which exists at the same time. The more I participate in debates at the UN, the more I am struck by the diversity of nations and peoples that constitute the world. The diversity is noted, first of all, in the unbalanced distribution of resources, such as oil, minerals, and water. Such unbalance inevitably creates difference of interests among nations as the oil crisis of 1973 only too clearly indicated. Secondly, the uneven state of economic development further contributes to world tension. The North-South debate which has become one of the main issues within the UN is the outcome of urgent demands of the developing countries to lessen the gap that exists between them and the developed North. The special economic sessions of the General Assembly that were held in 1974 and 1975, the series of UNCTAD meetings, as well as the on going Conference on International Economic Cooperation are directly addressed to this problem. Finally, the heterogeneity of the contemporary world comes from the existing diversity in cultures, value systems, social and political institutions, and here I wish to include the role of education itself. All these factors together make the issue of living together and cooperating in the interdependent world of today an extremely complex task.

Let me now turn to the subject of education and discuss it in the context of the kind of world which I have just described. Generally speaking, I see the role of education as a two-way function: first, to prepare our citizens of tomorrow as active participants in building their own national communities; secondly, to prepare them as equally active participants in promoting the needs for an interdependent world. These two functions are not necessarily easy to reconcile, but I think they are equally important and together constitute the core of what might be termed "international education". I would like to elaborate, therefore, on these two functions of education.

The first role of education can be seen in terms of nation building. In the West, we can discern a longer tradition of separation between politics and educational institutions, especially at the level of higher learning. This comes from the fact that the birth of universities preceded the rise of nation states. Academic freedom and autonomy from political control became an established principle in the Western state system. In the East, however, the connection between government and education has been much closer. This is partly due to the Confucian tradition in

which politics and education were seen as being fundamentally of the same order. One of the functions of government was the establishment of the true teaching or orthodox doctrine, and therefore government control of education was considered legitimate. I personally believe, however, that rather than this Confucian tradition, it was the urgent need of national development in Japan that has dictated the course of our education. I also think that today, as many nations go through rapid national development processes, education is bound to be held closely to national needs and goals.

Let me present the example of education in Meiji Japan. As Japan entered her new era in the latter half of the nineteenth century, there were two overriding concerns to her. One was national security, and the other was modernization understood as Westernization. At the time when Commodore Perry opened Japan from her seclusion which had lasted nearly 300 years, the Western powers were engaged in imperialist expansion, seeking colonies in the less developed areas of the world. Inevitably for Japan, therefore, defense against possible colonization and the need to catch up with the West became her preeminent goals. The Meiji leaders looked to Western science, technology and political systems as models to follow in order to bring about a strong Japan.

It is in this historical context that Rutgers played an invaluable role in the modernization of Japan. It is therefore an added pleasure for me to be able to speak to you today on the subject of international education at the very school that has contributed much to the modernization of Japan. In 1866, two students from Japan came to Rutgers Grammar School. Their names were Ise Satoro and Numagawa Saburo. Perhaps they were given assumed names as Dr. Burks has mentioned. They might be called Japan's first exchange students. They came to study navigation; to use their own terms, to learn how to make "big ships" and "big guns." These first two students were nephews of Yokoi Shonan, a leading intellectual and political counsellor to the daimyo of Echizen, in which incidentally Fukui is located. Yokoi Shonan was assassinated in 1869 for his liberal views on Christians but it was his two nephews who came to America upon the recommendation of Dutch teachers who were in Japan. After them, about 500 Japanese students are said to have come to America within ten years. These students came by boat, and as I watching the tall ships on television this July 4, I thought of their aspirations, fear, and determination. Many of the students who came to the Grammar School continued their education in the United States mainly pursuing knowledge in the fields of military technology, science, and law. Rutgers Grammar School, therefore, gave Japan the primary impetus in her search for modernization. Of the students who came to Rutgers, many were sons or relatives of prominent Meiji leaders such as Katsu Kaishu, Iwakura Tomomi, and Matsukata Masayoshi. Upon return to Japan, they became government officials, scientists, and educators, and assumed important roles teaching and putting into practice the knowledge they had acquired abroad. I might also add that Japanese students marked a close to one hundred percent return rate in those days -- proving the strong commitment they had to their nation.

The international education of the Meiji period, I believe, provides a valuable example of an education that was directly linked to national development. This role of international education as serving a country's developmental needs

is repeated all over the world. International education in this sense is valid and important, and exchange students continue to bring back the advanced learning acquired abroad to put it to the good of their nation.

International education for a national cause, needless to say, fulfills only a part of the requisites of contemporary international education. The second function, that of meeting the needs for an international community, was not encompassed by the Meiji experience. This lack of international understanding and consciousness was a serious shortcoming which led our people to fall prey to the surge of nationalism in the years leading to World War II. Even today, when Japan's national existence depends on active and friendly relations with all countries, and when we recognize the need to inculcate international consciousness in our people, we find our education system not complying adequately to the needs of the times. For one thing, our education system may be too standardized and competitive to allow for diversity and tolerance -- two characteristics which to my mind are fundamental to the cultivation of international understanding. Recently, much criticism has been raised in Japan against the existing education system that seems to discriminate not only students from other countries but also foreign educated Japanese students. As yet we have only a limited number of schools and universities that accommodate foreign students and foreign educated Japanese students, and of those that do, the main thrust of the program is frequently to "fill the gap". Students are evaluated by the one yardstick of how successfully they have mastered the standard Japanese curricula.

As you can see, the state of international education in Japan has much room for improvement. Efforts are being made, however, in many circles. Let me refer briefly to my personal experience at the International Christian University which was founded in 1950 through the cooperative efforts of North American missionary groups and Japanese educators, among them was Dr. Hachiro Yuasa, who is also related to Yokoi Shonan. So Rutgers' influence goes down very far into contemporary educational circles. ICU might be characterized as an effort to create an international community for the sake of promoting international education. This university enjoys a student and faculty composition of various nationalities, an administration which has a substantial participation from overseas at the top-level, and biligualism of English and Japanese in all programs in addition to intensive language training. In spite of this extensive international program and considerable success in producing graduates committed to international causes, by no means can we claim to have reached a sense of true globalism on our campus. For one thing, it is virtually impossible to create a truly international composition and even within the existing international community, national and cultural identities tend to form up cliques. The fact is that even in an international environment, the inner reluctance of an individual to move out of his own accustomed channel can and does at times persist.

All of you here today represent institutions that are making great strides at providing international education. At this point may I pay tribute to the United Nations International School at which my two children now have the privilege to attend. To me, this school represents an exceptional case consisting of students of over 100 nationalities and faculty of forty nationalities from all continents. I have observed with interest that my children, having attended this school for

a year, do not seem to take national differences into consideration in their personal relations. For when I ask them where so-and-so comes from, they look at me as if to ask why in the world it matters. And yet I have discovered that whenever a crisis occurs in a country of any of their friends, they do show a genuine concern over the fate of that country whether it suffers from earthquake, coup d'etat, or armed conflict. It seems to me that what marks the United Nations International School is not only the highly diversified student and faculty composition nor the equally varied curricula but also a sense of sympathetic understanding and accommodation that prevail over all program arrangements and faculty attention. I am sure that this experience in international education provided at UNIS will be of great importance to my children when they grow older.

Having stated my full support to the cause of international education, however, I wish to make clear that international education, while emphasizing the "international", should continue to recognize the importance of the immediate national milieu in which most people live. To put it crudely, international education should not be an education for cosmopolitanism, for primarily producing international businessmen or international civil servants. It should aim at training national citizens to possess a sense of appreciation for the diversity that makes up the world, and also a sense of commitment to the common that bind them. In conclusion, I would like to repeat my belief in the two-fold nature of international education. To use the words of today's theme, one of the requirements of international education is liberation from narrowly nationalistic pursuits. On the other hand, I believe that international education should stress conformity to one's national goals and needs. For international education in our day and age is to prepare youth for a world of nation states bound in a web of interdependence.

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COMMENT

On behalf of International Schools Association, Mr. Cyril Ritchie, Officer of ISA, commented on Mrs. Ogata's keynote address. Mr. Ritchie paid a tribute to the Japanese government for the high calibre of representative as Mrs. Ogata. He was pleased to hear her stress the dual role of education, that of the active participation in building national communities and the active building of an inderdependent international community. This interdependence is increasing, and schools such as those represented here play an important role in the international world of today and will do so more in the future. Mobility of citizens is highly characteristic of the world today. No one wants to flatten out the cultural diversity in the world which people discover through their mobility. A better understanding of these diversities comes through having the children of families living outside their own countries attend international schools.

Mr. Ritchie then stated that it was appropriate to stress the links with the United Nations at this time. The United Nations is only what the members of it want it to be. The role of non-governmental organizations such as ISA is important because they can exert a different point of view both to the nation and at the U.N. He paid tribute to Japan's UN Mission for being very alert to the potential of non-governmental organizations and international schools in particular. He mentioned the Japanese hosting of the UN University in Japan as an important government contribution.

Concerning international education, the schools which the children attend depend on the parents for payment of fees. We need grants and greater educational support, Mr. Ritchie said.

The uneven state of economic development which Mrs. Ogata spoke of is in reality of euphonism. There are gross economic injustices. The aim of international education and international understanding is to do away with these injustices. Thus Mr. Ritchie accepts the dual function of education that Mrs. Ogata put forward and recognizes how interdependent all nations are.

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NON-WESTERN EDUCATION AND NIGERIA

Dr. Paul Scheid then called on Rev. Jonathan Ilyomade of the International School of the University of Ibadan, Nigeria. Canon Ilyomade spoke on Non-Western Education.

He expressed the compliments of the Board of Governors of the International School of Ibadan, Nigeria.

As far as the subject of Non-Western educational models, and the topic conformity or liberation is concerned, every nation has to answer these questions at some time in their history. Free or compulsory primary or secondary schools did not exist at the time of the early great men's formulating their thoughts.

We at ISA have not yet decided on what longitude we will consider Non-Western education models, Rev. Ilyomade said. The early Christian ideas have a clear influence in today's educational systems. The Non-Western model is a successful adaptation of them to the needs of the Third World. Traditional human values and great religious ideas were professed by the prophets seventeen and a half centuries before Jefferson and other revitalized them in the United States.

Many of the leaders of the Non-Western world have been trained in the West and have come away with the idea that education is the most powerful instrument for social change. Every government at certain times chooses goals and the way to achieve them. Tanzania has chosen a socialist path, Nigeria a democratic one, aiming for a free and egalitarian society, that is self-reliant.

Canon Ilyomade went on to say that the federal-military government of Nigeria has ten opportunities:

1. spending 65 to 70 percent of the annual budget on education;

2. attaining free primary education in the countryside and compulsory education by 1980;

3. training teachers in the teacher colleges;

4. very heavily subsidizing university education. The state government has taken over almost all high schools;

5. to help the state governments in their efforts. the federal-military government has taken over all six universities and established four more;

6. there are co-educational secondary school in each of the nineteen states;

7. fresh graduates are sent out to serve in other state schools. Students work on farms in the summer;

8. the federal-military government has spent $100 million for the second Black Arts Festival hoping that it will represent all peoples of Africa and not just some more restricted group;

9. the women folk are powerful merchants and have other roles as well in the country;

10. the mass media has a national coverage and is used as a means of education not propaganda.

Yet there still is an acute shortage of manpower, including teachers, in Nigeria, Rev. Ilyomade said. With unity and good husbandry we can use our rich resources and adapt western ways to our own.

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SPEECH

Dr. David M. Heinlein, Vice-Chairman of ISA, called on Dr. Jitendra Nath Mohanty to open the second session of the first day's proceedings. Dr. Mohanty, Professor of Philosophy of the Graduate Faculty of the New School for Social Research, New York, gave the major speech for the ISA session entitled, "Non-Western Educational Models."

EDUCATIONAL THOUGHT IN MODERN INDIA

By Dr. Jitendra Nath Mohanty

I am honored by your invitation to speak to this distinguished audience. I am not a specialist in the field of educational thought or practice, but I am a University teacher, a sort of specialist in the area of Indian Philosophy, and as a lay intellectual have been seriously interested in the educational experiments in my own country, i.e. India. With these qualifications, I thought that I could bring to you some news from the Orient about what was going on there in the area of education.

I will not talk about the educational ideas and practices in ancient India. Historians like Das, Altekar and Dasgupta have produced monumental works in that area. It may suffice to mention here that the ancient Indian society prized learning next to none, in fact one gets at first the distinctive impression that schdarly pursuits were rather overly emphasized at the expense of crafts and

vocational education. But as we know now from recent researches, this is not true. It is true, however, that learning and wisdom were the most highly prized acquisitions for men, and the learned and the wise were accorded the highest place of honor in society. This by itself provided for an atmosphere in which scholarship thrived and flourished. But when, as in the 18th and 19th centuries, under the British rule, the vitality of socio-economic life had been at its lowest ebb and English education was introduced in order to produce clerks for the British offices, the age old respect for learning now found its outlet in an unusually heightened respect for English degrees. There was, in fact, nothing in common between what was regarded as learning in ancient India and a college degree of British India, but perhaps in no other country a college graduate was held in such high esteem even by the lowest and poorest in the community. And yet this was an education which did not help them spiritually or vocationally. The older crafts and preoccupations dwindled, youths flocked to the towns to get whatever English education they could get and preferred to work as clerks in offices rather than plough land or take to ancestral vocations. The age-old respect for learning stood the people in bad stead.

From the beginning of the freedom movement, perhaps even before the advent of the great political leaders such as Mahatma Gandhi, the need for a national system of education had been emphasized. Towards the middle of the 19th century, the great Sanskrit scholar and social reformer, Iswar Chandra Vidyasagar, advocated the cause of, and himself propagated, women's education. But he still did not develop a plan for national education. Perhaps it was Aurobindo Ghosh, later known as Sri Aurobindo, the great scholar, poet and mystic, who first wrote on and emphasized the idea of a system of national education. About the same time, Gandhi -- in South Africa -- had initiated his life-long experimentations in the field of education. The poet Rabindranath Tagore's ashram and original school was founded in the first decades of this century. These three men, so very much unlike each other -- one an austere ascetic-politician, the other a romantic poet and artist, and the third a classical scholar, essayist and mystic -- agreed in their overpowering interest in education. I will today speak to you chiefly about Gandhi and Tagore, and towards the end make a few brief references to Ari Aurobindo. All three men fought for the independence of India, and all three saw that the political independence was only a means, necessary but not sufficient, to a much greater goal, i.e. the creation of well-rounded individuals and a just social order. All three deeply admired the ancient Indian tradition -- to be sure, their perceptions of that tradition were sometimes vastly different -- and wanted to found their educational experiments on that traditional wisdom. All three founded, and began with schools for children and only later on moved on to higher education. Only Gandhi's schools achieved a sort of national status, Tagore's nevertheless continued to influence national perception of educational matters, Sri Aurobindo's school, secluded in the former French colony Pondicherry, remains to this date highly esoteric and cut off from the main stream of the country's socio-economic life.

II

While organizing the passive resistance movement against apartheid in South Africa, Gandhi also felt the need of taking care and educating the children of those who were going to jails. This, inspired by the ideological thoughts of

Ruskin, Thoureau and Tolstoy, led him to establish first the Phoenix Settlement in 1904 and then the Tolstoy Farm in 1911. In these early experiments with the idea that true education of children should be in the home, and he tries to play the role himself of the father, living with the students. The goal is less formal learning then building of character. Some literary education is given, chiefly in the form of teaching the mother tongue; but work for the family and vocational training play a much greater role. Gandhi's co-worker in these experimentations was a German, Mr. Kallenbach, who taught carpentry and shoemaking. Gandhi enforced the rule that the youngsters should not be asked to do what the teachers did not do, so that a teacher should always be there cooperating and actually working with the youngsters. On texthooks, Gandhi writes:

"Of textbooks about which we hear so much, I never felt the want. I do not even remember having made much use of the books that were available. I did not find it at all necessary to load the body with quantities of book. I have always felt that the true textbook for the pupil is his teacher. I remember very little that my teachers taught me from books, but I have even now a clear recollection of the things they taught me independently of books."[1]

Gandhi finds himself, during these early experiments, deeply concerned about corporal punishment, and although he once did punish a student corporally (for which he had no end to his regrets), he was against it. He writes:

"If I was to be their real teacher and guardian, I must touch their hearts, I must share their joys and sorrows. I must help them to solve the problems that faced them, and I must take along the right channel the surging aspirations of their youth."[2]

Since those early experimentations, Gandhi continued to emphasize that true education was not imparting information ("Information can become", he writes, "a dead weight crushing all originality in them and turning them into mere automata."[3]), that it should be rooted in their own culture and that service should be a part of education. Regarding the conventional English schools in India, he writes:

"(The child) is never taught to have any pride in his surroundings. The higher he goes, the farther he is removed from his home, so that at the end of his education he becomes estranged from his surroundings. He feels no poetry about the home life. The village scenes are all a sealed book to him. His own civilization is presented to him as imbecile, barbarous, superstitious and useless for all practical purposes. His education is calculated to wean him from his traditional culture."[4]

When later on, in the late thirties, the full-blown Gandhian educational scheme came into being (under the name "Wardha Scheme" or Basic National Education), its main components were:

1. Free compulsory education from the age 7 through 14.
2. Education through craft.
3. Self-reliance on the part of the schools.
4. Mother tongue to be the medium of education.

5. The ideal of citizenship in a just social order based on the principle of non-violence to be a part of the educational philosophy.

Of these, 2 and 3 need some comments. With his antipathy to merely literary education, especially in the context of India's villages, Gandhi came to emphasize learning by doing. This had several implications for Gandhi. In the first place, he believed that true education of the intellect could come through a proper education of the bodily organs e.g. hands, feet, eyes, ears and nose etc. An intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. Teaching of the alphabets, he thought, could wait till the child has learned elementary things about his world and himself, and the craft may provide the occasion for much teaching history, geography and elementary nature science. Furthermore, a craft centered education, he thought, would inculcate a love of manual labor (by which Gandhi wanted to counteract the prevailing love and craze for education that qualifies only for desk work in offices) and to make of them productive citizens. Regarding manual labor, Gahdhi writes:

> "Whatever may be true of other countries, in India at any rate where more than eighty percent of the population is agricultural and another ten percent industrial, it is a crime to make education merely literary, and to unfit boys and girls for manual work in after life."[5]

But he also thought that in an ideal social order, no one shall be a mere consumer; everyone, irrespective of his vocation and status, should be able to produce more than he consumes. The idea of craft centered education therefore was central to his total thinking, social, economic as well as educational. His educational thought thus stands together with his ideal of a cooperative society in which individual must be a productive member, and in which cooperation is placed above competition, service above exploitation and non-violence above violence.

Again, in the context of the Indian situation, Gandhi -- as a very practical realist -- emphasized that the village school should be self-supporting. The school should be a center of productive work -- agricultural as well as industrial -- such that it can raise its own funds. The idea of self-reliance was another basic article of faith for Gandhi. It arose not merely out of the realization that the country could not otherwise afford to maintain schools for all the children, but also out of his perception that only self-reliant schools could produce men and women who would practice that ideal of economic self-sufficiency for the village which for him was an essential prerequisite for non-violent struggle against British rule as well as against any form of exploitation.

In 1942, Gandhi developed the Nai Talim or the New Education, which he said was education for life. "There is nothing in life", he said, "however small, which is not the concern of education." The plan divided education into four phases: the pre-natal (which is education of the parents and the community), the pre-basic (unto the age 7) in home and in village (with the cooperation of the teachers), the basic (ages 7 through 14) which is education through self-sufficiency; and post-basic (ages fifteen through eighteen).

Let it be remembered that Gandhi was not an intellectual, certainly he was not familiar with the new educational ideas. His plans were an Indian's response to the Indian reality, and at many points he came all on his own, close enough to

some more progressive educational philosophies in the west. Often he used to be surprised when told about this.

Let me now turn to Tagore.

Rabindranath Tagore, the Nobel-prize winning poet did not relish his own school days very much. Recalling his own childhood days in school, he writes: when I was sent to school, all of a sudden, "I found my world vanishing from around me, giving place to wooden benches and straight walls staring at me with the blank stare of the blind."[6] Most schools, he says, "with an air of superior wisdom, severe and disdainful" impose "a mere method of discipline which refuses to take into account the individual."[7] "We rob the child of his earth to teach him geography, of language to teach him grammar. He was born in the human world, but is banished into the world of living gramophones, to expiate for the original sin of being born in ignorance."[8] It was not any new theory of education, but the memory of his own school days that led to the founding of his school.

If Gandhi's vision was of youngsters learning to achieve harmony with their community and to be productive members of it, Tagore's aim was to recover for the young that harmony with nature which, according to him, is sought to be severed by conventional schooling. The child is born into a world which to him is intensely living, where he as an individual occupies the full attention of his surroundings. Tagore's aim was to preserve this deeply personal aspect of reality as long as it is possible before the complexity of things separate him from the surroundings, often in a spirit of antagonism. "The young man should be saturated with the idea that it has been born in a human world which is in harmony with the world around it."

> "I consider it as a part of education of my boys to let them fully realize that they are in a scheme of existence where trees are a substantial fact, not merely a generating chlorophyll and taking carbon from the air, but as living trees."[9]

Further,

> "I know that in the practical world, shoes will be worn, roads will be metalled, cars will be used. But during their period of education should children not be given to know that the world is not all drawing-room, that there is such a thing as nature to which their limbs are made beautifully to respond?"[10]

> "What I propose is that men should have some limited period of their life specially reserved for the life of the primitive man... The civilized world of conventions and things comes in the middle career of man's progress. It is neither in the beginning nor in the end."[11]

Children are in love with life. All its color and movement attract their eager attention. So that:

> "At first they must gather knowledge through their love of life and then they will renounce their lives to gain knowledge, and then again they will come back to their fuller lives with ripened wisdom."[12]

Both Gandhi and Tagore -- who were close friends and admired each other -- were appealing to the ancient Hindu idea of ashram schools, where students lived together with their teacher's family. Tagore sees it as education in organic unity with surrounding nature; Gandhi sees it as education as living within the community and by being of service to it. The difference is only one of emphasis. Tagore also wanted to incorporate the idea of service to the surrounding community: for this purpose, he added Sri Miketan to the school at Santiniketan, and invited Elmhirst, a Cornell graduate in agriculture, to advise and build up the institute of rural reconstruction. This institute, located a few miles from the school and in the heart of the village Surul, cared for, in cooperation with the villagers themselves, the economic, social and bodily well being of the villages. He wanted his students and teachers of the main school to be an integral part of this venture. However, the Gandhian idea of learning through craft and self-sufficiency of the school did not appeal to him. It seemed to him too utilitarian, just as Tagore's appeared to Gandhi too romantic.

Romantic indeed it was. Songs and dance filled the life of the school community. The dawn and the dusk were greeted with appropriate group songs. Every season was welcome with festivals. Tagore wrote songs for the children to sing, he composed plays for them to stage. Expressive body movement was taught as a part of cultivation of the total personality.

Once when Gandhi visited Tagore's school, he said that there music overpowered life. There was a cordial exchange of letters between the two about their differences. Gandhi explained the difference best: the poet was interested in listening to the sweet music of the bird in the spring; he himself -- i.e. Gandhi -- had in mind the hot summer when the bird's throat would be parched without water to drink and he would want to bring it whatever relief he could.

Gandhi wanted Tagore's school to disband all its servants and cooks, and to let the community of teachers and students including the poet himself to work for its day-to-day maintenance including cleaning, cooking and other forms of productive work like spinning and weaving. They tried it for some time, but soon the practice was given up save on the occasion of the annual Gandhi day which still they celebrate.

If Gandhi wanted learning to center around crafts, Tagore thought that if surrounded with things of nature the children would make their own intellectual explorations, ask questions, undertake projects, which it was the task of the teachers to help them in solving. He was amazed to find that a professor of botany did not understand why he should let his children climb trees; for Tagore, learning botany was only ancilliary to getting to know living nature and feeling a closeness to it.

He wrote a penchant parody called "Training a parrot". A parrot was to be trained, educated -- so was the order of the king. The parrot was put in a golden cage, endless stream of scholars and wise men taught it verses and lores, so much so that when the king came to see what happened no one knew where the parrot was. It was dead under the weight of manuscripts and pages.

The two educational experiments that I have briefly portrayed for you have shaped the lives of many Indians. Tagore's school attracted chiefly middle-

class children of Calcutta; Gandhi's schools attracted children from the lowest wrung of society. Gandhi's schools spread out over the country, under the patronage of independent India -- but by now they seem to be a spent force. The leaders of independent India gave the most honorable burial to Gandhian thought by declaring him the father of the nation. But it is worth recalling these two great educational experiments made by two great individuals, none of them a professional educational philosopher or scientist.

In his little book Integral Education, Sri Aurobindo sums up what may be taken to the core of this entire approach, including his own:

True education, Sri Aurobindo writes, must be based upon three principles. The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or taskmaster. He is a helper and a guide. The second principle is that the mind has to be consulted in its own growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. The third principle of education is to work from the near to the far. The basis of a man's nature is almost always, his heredity, his surrounding, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed. Education should start with these. Universality, to be concrete and not abstract, should incorporate the particularity.

I may conclude with a statement from Sri Aurobindo again: "The past is our foundation, the present is our material, the future our aim and summit."[13]

Thank you very much, Dr. Heinlein and your colleagues, for giving me this opportunity to present before your learned and highly specialized audience some of these thoughts of a generation of great Indians that is sadly enough past and being forgotten in their own country.

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Footnotes

1. Gandhi, M. K., Towards New Education. Edited by B. Kumarappa. Ahmedabad: Navajiban Publishing House, 1953, p.17.
2. Ibid, p. 20.
3. Ibid, p. 35.
4. Ibid, pp. 28-29.
5. Ibid, pp. 37-38.
6. Rabindra Nath Tagore, Personality, London, 1917, p. 114.
7. Ibid, p. 114.
8. Ibid, p. 116.
9. Ibid, pp. 118-119.
10. Ibid, p. 121.
11. Ibid, pp. 122-123.
12. Ibid, p. 124.
13. Sri Aurobindo, Integral Education, Pondicherry, 1952, pp. 5-7.

## COMMENTS ON DR. MOHANTY'S SPEECH

Kanak Dutta, teacher of American History and World Affairs at Rutgers Preparatory School:

> I feel that in the modern period in the twentieth century there is no special model for a nation in the world. We can supply information but one thing lacking in the twentieth century is the role of morality. We must try to create a good person...not a good physician first, not a good president first, but a good man. If we do this the world will be changed.

Mrs. Esther Lucas, teacher and professor in Israel:

> I was deeply moved by Dr. Mahanty's words. It is a very interesting fact that in the different places in the world we can have growing up based on older phenomenon similar trains of thought. I feel that there is something going on in this mad world that is based on the past and is worthwhile.
>
> The kibbutz is based on the same principles as Gandhi and Tagore: work, service, nature -- all things mentioned right now. The kibbutz is a symbol of what goes on in Israel. It is an example of collaboration and cooperation, a school community. I have seen Western schools in India, and I feel that the group, the cooperation of the group, is something that belongs to the Jewish tradition. The group has developed very much in the Jewish system. The child in school starts off in the class group and the group is more important than the individual. At every stage in the life of the child this is true. "Love thy neighbor as thyself" is part of the Jewish tradition that has made this unifying force within the community. Israel is a very small country and this fact probably accounts for some part of the feeling of being a part of a small group in the people as well.
>
> Children go out to work in the country villages. Town children are sent to developing areas to work with the children of the lower wage-earners, thereby better integrating the child him or herself into the group.
>
> A second point strikes me as similar between India and Israel, that is, the idea of romanticism. I suppose we are a romantic people, too. Festivals -- the songs, the dances, we have them, too. They are part of the daily life of the tiny tot 'til adulthood. The festival is part of life in any school. This tends to influence the heart of the growing children.

Mrs. Ogata:

> Japanese education is traditionally more on the practical and useful side. An appreciation of labor is taught. Profession is seen as important. The romantic has a lot to offer to Japanese practical schools.

Dr. Ilyomade:

Gandhi went beyond the boundaries of India.

Let me discuss a problem we have in Africa. During the colonial period the cream of society was sent to Oxford, Cambridge and other fine schools. When these students returned, they were transformed completely by their education. They wore white clothes, spoke the King's English, and were used to directing others to do things rather than getting down and doing them themselves. These people became completely detribalized. Such people didn't really fit into society, and hundreds of them found it difficult to return.

We, therefore, had a re-examination of the purpose of education. If education is going to disassociate a person from his community, it is of no use. We must educate a person. A good engineer is one who socializes with other people. So in Nigeria -- we don't regiment education. Allow people to experiment in education. He gives the example of a man who went to England for education after World War II. He travelled widely and came to the idea that education of head, of heart, of hand must all come together.

The government of Nigeria has decided that no university student may have a white collar job for a vacation. Instead, the government tells the students to go to the farms to work for the summer. This teaches the student to find values where one works. It is also possible in Nigeria at present to ask soldiers to go and help plant food.

In short, we are looking into the colonial type of education and trying to adapt it to our national needs. Eighty percent of our people live on the farms, and yet we cannot produce enough food for our own people. This is in contrast to the USA where only fifteen to twenty percent of the people live on the farms and produce more than enough for their own country's needs.

We are trying to increase our own pace of technology while at the same time we do not want our people to be divorced completely from their surroundings.

Mr. Hannah, Moshi International School of Tanzania:

He found the talk by Dr. Mohanty very stimulating.

It is unfortunate that we in the West tend to look at ourselves as the leaders, for we have missed a lot. Leading thoughts in education came from other countries. We tend to talk in terms of developed and underdeveloped countries. But it might be more worthwhile to see ourselves as overdeveloped. We must reorient ourselves to get out of the development, for we have lost contact with our own roots through our use of technology.

It is appropriate to consider the theme of the conference, Liberation-Conformity, at this point. Our educational systems have tended to reflect the technological society we find ourselves in. We must liberate ourselves from the constraints and conformity imposed on us by technological society. What is happening in the underdeveloped countries will continue to influence us.

Kanka Dutta:

Tagore and Gandi both tried to inject ethics in life. In education they tried to imspire us. Tagore and Gandhi were both very international in their outlook and thinking. Gandhi drew on Thoreau's philosophy and Martin Luther King in turn brought it back to America. It is a two-way street -- this flow of ideas -- that we are talking about. She quotes a poem of Tagore. We shall give, we shall take. No one shall go empty-handed, we shall develop a new kind of assimilation.

Dr. Mohanty:

The ideas of both men are in a minority. They did not develop their thoughts entirely from ancient Indian Culture. These are modern responses to the world situation, not the Indian situation.

Cyril Ritchie:

We need new non-Western educational models in Western countries. We very much need in industrialized countries to incorporate into the curriculum the notion that the industrialized societies are grossly overusing the world's environmental resources. We need our children to understand this point. This idea is a non-Western concept. Many schools are teaching it, and thus using ideas from cultures other than their own, but there is much more to do. In other worlds where there are vast resources people seem to have a sense of conserving them.

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## THE AMERICAN REVOLUTION AND EDUCATION

Dr. David M. Heinlein introduced Dr. Rita Fass, the first of three speakers to concern themselves with the American Revolution and education. Dr. Fass, Director of the Learning Center at Fairleigh Dickinson University and Representative of the New Jersey Bicentennial Commission, spoke on the American Revolution and early educational values in the colonies.

## SPEECH

Dr. Fass said that the only thing the American Revolution did not tear asunder was the educational ideas. People came to the colonies for religious, political, and economic reasons. They did not come here because they didn't like the schools. In fact, they came here liking them very much and patterned the new ones over here on the old. So in saying they wanted to be independent of the philosophy of their mother schools is simply not true.

A need for education is a need for survival. Other than reading and writing, there was an emphasis on mathematics during the colonial times -- a need for surveyors and ship captains.

More than one hundred years before the Revolution some states already had progressed to the point where children were trained to carve, to spin, and to knit as America was developing its own manufacturing trades, the second step in the process of breaking away from Europe.

The frontier began to move before the Revolution. At the time of the American Revolution, the bulk of the population began to be in a band of frontier settlements made up of people who were generally unskilled and illiterate. These people lived on the farms. There were few major cities. And twenty-five percent of the American population at the time of the Revolution were slaves.

Apprenticeship was an early form of vocational education. Reading and writing were taught in dame schools. Education was for the select few, however. By and large the population was illiterate. However, from the colonial time forward the development of education has continued strongly, and the U.S. has been highly supportive of education for all people, an attitude which started during the colonial era.

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## PAPER

Dr. Leonard Bethel, formerly Chairman of the Rutgers University Africana Studies Department and Trustee of Rutgers Preparatory School, participaged in several of the ISA sessions during the conference. On the first day he gave a paper, "The American Revolutionary Period and Black Education," the text of which follows.

### THE AMERICAN REVOLUTIONARY PERIOD AND BLACK EDUCATION

By Dr. Leonard Bethel

In a very sedentary way most of us assume, (those persons oriented to national spirit that is) that written principles established as laws in a country are applicable to all of its citizens. In America around 1787 the deep concern for the preservation of freedom was enunciated in

a set of principles by freedom-searching idealists. They were quick to put to pen the words "we the people should establish justice, insure domestic tranquility and promote the general welfare" for all of its citizens. In order to make clear this claim, the average citizen had to be educated in these basic principles in order to be assured of the practical meaning of their new inheritance and social responsibilities that followed. The formulators of this national policy, called the Constitution, had a clear perspective, (even though confined to race and culture), of their newly ordained social commitment. The church and school combined to exercise those principles because they were the proprietors of new leadership, the initiators of sound citizenship and the unyielding examples of the strong will of a people who would create new avenues of knowledge for a new political ideal-protected by God.

During the years of revolution in America (1775-1781) strong attempts were made to develop educational policies which were dedicated to the new national ideals of democracy, equality and freedom. There was no mention, however, of whether emphasis on equality meant equality of the races or freedom for the slaves who were visible on the American scene at the time. It was generally perceived that the new republic had to rest upon the consent of the governed so that all the people (all here qualified as meaning of European descent) would have to be educated properly in their search for responsible citizenship in a newly ordained democracy. "If the republic was to be strong and secure," they felt, "despite the difference of language and culture brought by immigrants (i.e. Europe) from many lands, then all people had to acquire the common language and values (excluding the question of slavery) of U.S. citizenship."

During the American revolutionary period equal educational opportunity meant bridging the gap between descendents of European social classes and the removal of church control over educational institutions to sectarian control. A strong thrust was made in keeping with national interests and in keeping with the newly founded principles of equality (excluding the Black question), to turn away from private systems of education based upon economics, class, national and religious distinctions and turn towards a system of common schools that would be "free, universal and open to all." This freedom and universal perspective could only have been seen, however, in light of proposed citizenship and did not begin to answer the plight of the Black slave on the American scene. He was not a citizen, nor a person, but merely chattel-property. The sons of the farmer on the other hand had to be formally educated to meet the new challenge of equal citizenship. There was little concern, however, for the human property brought over on slave ships who were put under the service of many farmers both in the northern and southern regions of the country. From the first crack of a British musket and the physical sacrifice of the first American to fall to his death in that battle, Crispus Attucks, (an ex-slave), the Black man was held in human bondage both North and South. Whatever form of education that could reach the majority of slaves was done on an informal basis through white philanthropists or sacrificial personal motivation to learn how to communicate with their masters and overseers on the plantation.

Formal education for Blacks during the American Revolution was severly limited by the slave system. Agents for slave education functioned in light of that system. The slave master himself was one of the first teachers of his human property. He desired to increase the economic efficiency of his labor supply and could only do this by establishing some form of communication with his work force. Self-education, response from philanthropic whites, and other sympathetic persons was limited to the complete confinement of the slave system. There was, however, an operating force outside of the plantation. It constituted the first organized attempt to educate the slave. Clergymen interested in the "propagation of the gospel among the heathen in the new world" penetrated the walls of ignorance that surrounded the plantation system.

Spanish and French missionaries were the first to face the problem of educating the Black slave. They did, however, manifest more interest in the Indian and advocated the enslavement of the African rather than the red man.

The minority of Black adults and children who were able to receive some form of education in 1776 were faced with a double dilemma: first there was literally little opportunity to have the plantation. The Bible was the only source of educational review, usually studied individually, under a watchful eye on plantations where the slave owner was liberal. Religious instruction for conversion purposes involved messages of elect, predestination and condemnation on the basis of color.

"The first settlers of the American colonies to offer Negroes the same educational and religious privileges they provided for persons of their own race, were the Quakers. Believing in the brotherhood of man and the fatherhood of God," they taught Black slaves to read their own "instruction in the book of the law that they might be wise unto salvation." Education for emancipation was no less their goal for the Black slave. The Quaker effort saw learning, reading and writing as power tools for obtaining principles of truth, religiousness and the acquisition of an honest trade.

Individual efforts from outstanding political idealists to educate the slave could not be overlooked. The principles of equality and liberty for the white settlers was a contradiction for them when Blacks were enchained in their presence. Men like Samuel Webster, James Swan, and Samuel Hopkins attacked slavery on economic grounds; Jonathan Boucher, Benjamin Rush, and Benjamin Franklin devised plans to educate slaves for freedom. It was the strong antagonistic, and persistent outreach by Rush and Franklin that eventually caused the founding of Lincoln University in Pennsylvania, 1854 -- the first institution of higher learning for freedmen. Also Isaac Tatem and Anthony Benezet were, on the eve of the American Revolution, actually in the "schoolroom endeavoring to enlighten their Black brethern."

The cause for freedom was too great for men like Benjamin Rush and Benjamin Franklin not to rally to the cause of human freedom. There was, however, a magnified internal concern by many Black slaves for participation in the new ideas and principles espoused by the Continental Congress. Reference to "equality and freedom for all men" generated a strong feeling for inclusion and participation. It meant for the slave, in his own thinking, freedom from chattel and true citizenship and equality with whites.

On the eve of the American Revolution in 1775 when muskets began to roar and human endurance was stretched to its ultimate point of frustration, the Black slave seized the opportunity of the moment for the participation in the battle. Freedom at all costs was the motive and many ran away from the plantation slave quarters to fight for their future status. General George Washington, however, had another vision on the matter. An owner of slaves himself, he evidently sensed the natural inclination of physical retribution from his own servants and their like kind on other plantations. Putting a musket in the hands of a slave would surely mean insurrection against masters, who were themselves fighting a cause of freedom against their British counterparts. Washington thusly sent to his council of war in July, 1775 a proclamation ordering his officers not to enlist "any deserter from the ministerial army, nor any stroller, negro, or vagabond, etc."

Lord Dunmore, the Governor of Virginia, and emissary for the British concern in the colonies, capitalized on George Washington's fears and issued a counter-proclamation declaring "I do hereby...declare all indentured servants, Negroes, or others...that are able, willing to bear arms, join his Majesty's troops..." Even though this appeal attracted a number of ex-slaves, it served as a "political football" in changing the Washington policy of exclusion and the Continental Army boasted 5,000 Blacks strong in 1779. The concept of freedom appealed much more to the psychic of the slave than British compromise theories.

Black soldiers participating in the Revolutionary War effort were concerned about their eventual freedom and turned away from educational concerns for military service. The major question was "freedom or slavery" and not so much "education for freedom" espoused by humanitarian, and Quaker concerns for equal citizenship through structural development. The latter continued to develop schools in the North for free Negroes and freedman, but the unique structure of slave education continued on the plantation in the South. Slavery was not, however, aleviated from northern states between 1775-1779. Pennsylvania, New York, New Jersey, and Connecticut still allowed the slave trade to go on in their regions. In spite of the efforts of Quakers and others concerned, to educate and carry on other activity assuring freedom, slave owners and traders, North and South, continued with a highly productive economic system during the war effort. Freedom meant freedom for the European immigrant and not the Black slave from Africa.

The educational system practiced on the slave plantation was one assuring proper orientation for production of crop and had nothing to do with real freedom. House Negroes (many times sons and daughters of slave masters and slave women) would receive an informal education by listening to the tutors who frequently came to the plantation house to educate the white children of the master. But there was little hope for a strong educational effort for slaves.

In New Jersey, for example, four private schools were established by philanthropic whites for the education of free Negroes in 1777. By 1779, however, a state law abandoned the activity of these schools because of a technical reference to schools established for the purpose of educating any ethnic. White private schools, however, continued to grow and flourish.

At the end of the Revolutionary War period, social progress as a result of active slave participation in the military conflict made little headway. Victory did not mean freedom and equality for Blacks. It only meant that the destiny of European settlers was in tact and that freedom was strongly labelled by color reference. The Black slave returned to the plantation still a slave.

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THE REVOLUTIONARY VIEWPOINT

Dr. Frank Sperduto, School Historian and Associate Headmaster of Rutgers Preparatory School, was invited to speak on "The Revolutionary Viewpoint." A summary of his talk appears below.

SPEECH

In society we have a duality expressed in the theme of the conference: liberation or conformity. The question always is, conformity to what, and liberation from what?

Human beings show a natural quest for freedom. At the same time we seem to be able to tolerate liberty and freedom only to a point and then we want conformity. By 1776 the American people were pursuing directly the liberty side of the picture.

The people who settled the United States came pursuing the liberty direction of their lives, and the Declaration of Independence expressed the most revolutionary concept known to man. It enunciates the liberty side of our experience. Ten years later, however, in America we have a conservative reaction. By 1789 the American people had come to the point of saying that liberty carried to this point is too far. We now want a body of law meaning conformity or a penalty. So in 1789 we in America swung over to the conformity side of the duality.

If you look in America today as in the colonial and revolutionary eras you will always find two types of men, whether they be the Jeffersonian who comes down on the side of liberty or a Hamiltonian who wants order.

To find the balance between conformity and liberty is an individual quest. People use their knowledge for probing people in other times and seeing how they have tried to balance the problem of liberty and order.

## MULTI-ETHNIC AND MULTI-CULTURAL CONTRIBUTIONS TO EDUCATION

The second day of the conference was occupied entirely with studies of multi-ethnic and multi-cultural contributions to education. Mrs. Joyce Freundlich and Mrs. Vera Federov of the Rutgers University Graduate School of Education's Intercultural Relations and Ethnic Studies (IRES) Institute visited the conference to present a paper and give demonstrations. Video tapes of the sessions were made. Mrs. Esther Lucas from the School of Education and Municipal High School, Tel Aviv University, Herzliya, Israel presented a paper on "The Multicultural Approach in Education" helping to set the mood of the conference for the Institute's workshop.

## THE MULTICULTURAL APPROACH IN EDUCATION

Paper prepared for the International Schools Association 25th Annual Conference, New Jersey, U.S.A. July, 1976.

By Esther Lucas
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For years, most of the western world lived in cultural ivory towers. It is true Shakespeare, Spinoza and Goethe were men for all time and place, but the paucity of communications at the grass roots level, gave each ethnic culture a chance to blossom undisturbed in its geo-cultural area. The last decades have seen the gradual erosion of exclusivity and the process has been nothing if not painful, fraught with population movements, revolutions, violence and make-shift solutions to problems which were not yet fully understood.

Stone (in 1969)[5] states that the historical socio-cultural deficits in the U.S. are blatant. Silberman (in 1970)[5] calls the situation "a national dilemma", and quotes the Kerner Report of 1968 that followed the civil disorders. The report gives frightening statistics of the achievement levels of Harlem children who by the eighth grade are two and a half grades behind achievement levels of other New York City school children. It states that there is a fifty percent dropout rate in a period of ten years for teachers in urban schools. More details of the attitudes and punitive measures of urban school teachers can be found in the book by Gerry Rosenfeld called "Shut Those Thick Lips. A Study of Slum School Failure."[13]

With these conditions known only too well by American educationalists, great strides have been made in the preparation of innovative programs, but it is interesting to note that in Great Britain, only three years ago the Schools Council[15] reported that not every head-teacher agrees that the curriculum should reflect contemporary changes in society, and this at a time when Britain was faced with an immigration figure of one and a half million.

Governments were aware of problems even before the seventies, but their attitude was one of patching up the deficits with so-called "compensatory education" for the culturally different and the culturally disadvantaged. Generally the aim of educationalists in the west was to bring the immigrant and the underprivileged to the level of the middle strata of the population by the indoctrination of such school subjects as British history in England, WASP history in the U.S. and upper class dialects of speech in all countries.

Because compensatory education simply did not work, educational researchers in the west have looked to the multicultural approach to try and save their countries from disaster. The Black, Puerto Rican or Mexican child in the United States, the West Indian or Pakistani child in the United Kingdom, the Turkish or Serbian 'Gastarbeiter' child in Germany, and the oriental second generation immigrant youth in Israel all present essentially the same kind of educational problem.

Chazan[3] in Britain (1973) is still at pains to defend compensatory education, though he gives a summary of what the critics say:

Compensatory education has not been successful in achieving its aims because (1) programs have tried to change what cannot be changed to any great extend, genetic factors being more important than environmental factors; (2) it is wrong to identify and label a child as disadvantaged; (3) too much emphasis in compensatory education has been placed on the early years (perhaps he means without follow up); (4) school itself and the educational system (not the children of the poor) should be the targets of change. The concept of compensatory education detracts from the deficiencies of the school and focuses on the deficiencies within the community, the family and the child.

Chazan in his apology, claims that the development of the concept of compensatory education has led to a focusing of attention on the problem of disadvantaged children in several parts of the world. He believes that educationalists in Britain can learn something from the experimental work and action research carried out in the U.S. and Israel, and he concludes his arguments by admitting that though there is now a more sophisticated approach to compensatory education, the term is not entirely satisfactory and may well give way to a more appropriate term.

The Schools Council report for 1970[14] in Britain already states that the tendency is not to isolate but to tackle the problem (of cultural deficit) in the school. Similarly Passow's book[12] on disadvantaged learners contains a chapter entitled 'A critique of the Concept of Compensatory Education'. Passow himself places compensatory programs seventh in a survey of more than 20 strategies for urban programs. His strategies include: infant education and what he calls interference in family life such as parental involvement in the education of their children; bilingual education; curriculum relevance, such as Black studies, Afro-American art, the American Indian or the Mexican American, with major reconstruction away from middle-class goals; guidance and counselling programs; testing and measuring with more effective diagnostic procedures; the extended school day; multi-sensory materials for the use of disadvantaged and minority

group children; urban school staffing with persons who have the necessary insights and skills; auxiliary school personnel; and desegregation and integration to include rezoning, exchange of classes, school pairing and strategic site selection for new schools. These are only some of the points he emphasizes, but I have mentioned the more innovatory ones which are also those that Israel has been working on in the last few years.

Some interesting experimental work has been done in Europe for the education of migrant workers, which is reported by Sitki Bilmen of Turkey in Prospects, the UNESCO quarterly review of Autumn 1974.[2] The aim is to promote the instruction and education of immigrant children and to facilitate their integration into the compulsory schooling system of the country while at the same time preserving their linguistic and cultural heritage. Bilmen has a good deal to say about the teachers who, he says, should have a broad knowledge of the general and individual characteristics of the migrant workers' children. It is important that they maintain impartiality before the different nationalities and religions of the pupils. He also speaks of text books prepared exclusively for the foreign children. Finally he stresses that the experimental classes must be an integral part of the educational system of the host country. This attitude dovetails in with the approach of other countries seriously dealing with the integration of culturally different students.

Of the problem of integration, Paul Widlake[18] of the National Association of Remedial Teaching in Britain, has this to say, and I quote:

> "Mixed ability teaching is sweeping some of Britain's secondary schools. It offers an immense opportunity for the remedial specialist..."

The remedial specialist, we note is no longer working in isolation. The child of I.Q. 80, says Widlake, can work along with the I.Q. 120, so long as it is recognized that this difference exists. Every opportunity should be taken to involve parents, to set the school in the community, to tackle the problem of failure in reading and numeracy. In an experiment in which 15 year-olds were sent to conduct language lessons in local nurseries, both groups improved. Remedies must be explored, he claims, within the context of the whole educational process. A prescriptive program should be based on criterion - referenced measures as opposed to norm-referenced measures. School-based learning failures should be eliminated. Remedial teaching should not be confined to the three R's. It should be experimental and adventurous.

Adventurous indeed are some of the examples of innovation given in the Schools Council's report on Multiracial Education,[15] already referred to. I found some of these examples very familiar to me, but nevertheless worth mentioning.

In a primary school with 25% immigrants, mostly from the West Indies, following a project on the City of London, children did project work on the West Indies which included four visits to the Commonwealth Institute. Items such as drums, bows and arrows and steel pans were made available for the children to draw and handle. The visits were followed by written work, art

and craft projects, film strips, and slides, as well as records of steel band music. There was also a talk at a harvest festival by a Guyanan teacher on harvests in the West Indies. Many similar examples were quoted as well as variations such as the shared experience of folk tales; the buying and sending of Unicef Christmas cards; photographs of multicultural groups with books made up on different topics followed by discussion; projects on World History with a book called "Every Nation has a Story"; a pictogram system for teaching reading to immigrant children as well as tapes with instructions in the child's native tongue.

In secondary schools the innovations took the form mainly of new and different courses. Subjects include titles such as Social Studies, with home tutoring by older students and visits of people involved; Integrated Studies; The Third World; The Black World; World Cultural Studies for understanding the varieties of ways of life and ideas in the world; Underdevelopment; Race Relations to show how the situation came about, why it continued and the irrelevance of racial interpretation; Role Playing; Community Relations, such as the Teenager and the Law; Voluntary Service; the People of the British Isles showing the multiracial society and how it developed; and projects such as celebrating Asian festivals in the classroom. Subjects such as environmental science are also referred to.

Research has yet to prove how successful the more recent approach in fact is, though we already know that the academic performance of minority group children, according to St. John[7] will be higher in integrated than in equivalent segregated schools provided the staff support and the peers accept. He also claims that the results of the shift from desegregation to integration depend very much on the teaching, since teachers tend to direct teaching to the high-status children and not all teachers believe in the educability of every child.

Another by now well-known though none the less significant change in our approach to integration is the acceptance of children's dialects in the classroom. The International Reading Association supports the use of non-standard dialects for the teaching of reading and creative writing.[8] Research has shown that disadvantaged children can be taught to read successfully when programs concentrate on their needs including the use of the language experience approach, which involves recording children's spoken language and making use of it.

I would not like to end this short review of what is being done today for the disadvantaged without a few words about my own country.

You cannot be involved in education in Israel today without being acutely aware of the revolution that is taking place in the schools, the training colleges and the kindergartens. New suggestions and directives backed by organization are pouring into the schools.

These are some of the innovations that appeared in a publication of the Ministry of Education only this April.[9] The following principles,

suggestions and guidance deal with secondary education including the middle school:

1. Development of dormitories. These are boarding schools which supply the background and assistance needed by disadvantaged pupils to enable them to take their place in the ordinary secondary schools of the country. (I myself have seen some of the results of these boarding schools which are equipped with hobby rooms so that pupils who would normally have no opportunity to do so, can indulge in photography, radio building, radio communication, ceramics, and many other activities not forgetting swimming and other sports. These facilities are not generally available in Israel's schools as they are in the U.S. By the time they reach the twelfth grade it is often difficult to spot a student who was once classified as disadvantaged.)

2. Intensive fostering (this is accompanied by anticipated outcomes), through additional study hours, small group teaching in basic subjects, additional hours for weaker groups, differential teaching, remedial teaching where necessary, tutoring and assistance with homework preparation.

3. Vocational training classes.

4. Opportunities made available to take the school leaving examination again after failing in the first round.

5. Special courses for language development and use.

6. Practical classes for guidance towards life in the community.

7. Enrichment programs. The enrichment programs deal with many subjects, first and foremost perhaps with the understanding of Israel's communities, cultures and religious traditions. A Morrocan Jewish saying tells us that "he who does not know you, looks down on you", and a Bukkharan Jewish saying teaches us that "To be able to examine and appreciate you, I must know you". Further enrichment programs cover subjects such as art, special games, and special workshops in art and science for gifted pupils. All these to be carried out with the involvement of the parents, the class teacher, the enrichment assistant.

Other developments for assisting education in the development towns[10] where the bulk of our disadvantaged youth live, include the following:

a. In the elementary school:
   1. experimental innovations take the form of "activity classes" with the help of the "assisting teacher" who is specially and intensively trained for the work, also remedial teaching, group work and individual teaching.

   2. Some attempts have been made to join the kindergarten to the first two classes under a unified program. This has been done for many years in the kibbutzim.

3. Special help in arithmetic and reading given by the assisting teachers in specific classes.

4. Centers for audio-visual aids have been opened in many schools.

5. Encouragement of reading in the classroom in addition to use of the school lending library.

6. Informal teaching within the framework of the extended day.

7. Adequate financing to make the innovations possible.

b. In the secondary school, in addition to plans already referred to, we see:

1. considerable increase in individual tutoring and group teaching;

2. holiday lessons. Just this summer I was suddenly faced with the following innovation. Children in high school have not until recently received free tuition in the holidays except for new immigrants. This year disadvantaged ninth graders going up to the tenth grade are receiving English lessons and were told that if they passed the end of course test, they would not have to take the make-up exam next term, normally reserved for those getting failing marks at the end of the year. Other similar projects are now widely in force;

3. holiday camps with enrichment programs;

4. training of tenth grade students to assist students in the seventh and eighth grade in the summer camps;

5. an increase in the number of students accepted in the dormitories mentioned before;

6. Changing the curriculum in special institutions planned to accommodate dropouts from the comprehensive schools; and finally

7. again adequate financing.

c. For youth outside school hours, the following are being encouraged:

1. local pride in the town where the young people live;

2. establishing of youth orchestras. Where they already exist they have been extremely successful;

3. drama groups. Some of these have been televised successfully.

I should like, at this point, to describe a particularly interesting experiment carried out in Israel and reported in Science Education in July-September 1975.[6] I apologize to those who may already have read about it. The

Israel school population is roughly divided into two groups of ethnic origin; one quarter are western European or American and the rest native born of Asian-African parentage. Figures at the beginning of this decade showed that the percentage of European-Americans in primary school was about 27 while in the 12th grade the percentage was 82. Conversely the African-Asian school population was about 61% in primary school, 13% in high school and just under 7% at the university level. The aim of this project was the creation of a model biology curriculum for heterogeneous seventh grade classes which would maximize the performance of the moderately disadvantaged students while encouraging higher and lower performance students to perform to the best of their abilities. The approach was a multi-media approach which included teacher-training courses aimed at inculcating attitudinal changes to increase the teachers' receptivity to the individualized aspects of the program. Certain teaching strategies influenced the pedagogic techniques employed. The reading material had to be interesting, brief and geared to one or more grades below the target grade with provision for improvement, therefore the core reading material took the form of short stories with key words underlined and defined in a concept list in the margin of the story itself. Enrichment material at a higher level was provided. Because it was decided that learning sets had to be established by presenting the material as an integrated whole, thus emphasis was placed on the development of ideas and logical patterns of thought. Questions were provided which required the student to examine the reasoning behind his answers. Relationships and sequences were placed in diagrams. Since children needed to be encouraged by being presented with tasks they were able to achieve, so the lab exercises consisted of chains of small successes. Programmed lessons provided source of immediate success.

The lessons encouraged concentration and discouraged impulsive responses, by the teaching guides calling attention to the deficiencies in the learning patterns of disadvantaged students and suggesting exercises to rectify this. A variety of approaches to teaching and learning was achieved through discussions, audio-visual materials, games, programmed learning, independent work, lab exercises and enrichment lessons. Mastery and consolidation was assured while provision was made for individual rate of learning through a program that could be covered in from 3 to 5 periods depending on the ability of the students. Enrichments were again provided for those who could progress beyond the core. Abstractions were translated into concrete terms through demonstrations or actual student participation. The only class oriented work was the introductory "discussion". Thus individual work was taken care of through individual or small group activities. Only 20% of weekly activities were class-oriented. The researchers believed that the main thrust should be aimed at the "gifted" culturally deprived with provision for children at other levels of achievement, so the core written materials were geared to one grade level below the target group, enrichment materials again being provided. Attention was paid to the improvement of the emotional environment of the classroom through a seating arrangement specified in the teachers' guide. Teacher training courses provided school visits before the lessons as well as films demonstrating supportive classroom environments. The teachers' goals and satisfactions had to be put in line with the aims of the program; this

too was done through teacher training courses. Finally provision had to be made for the teacher to relate to the student in the desired fashion. Guidance provided elaborate discussions of how to present the material including the verbal models. Optional activities were also available.

Since the culturally disadvantaged child has little academic self-discipline, lessons were devised whose main purpose was to teach concentration, listening and especially the inhibition of immediate unthinking responses. Culturally deprived children were observed to have a tendency to be satisfied with being first to raise their hands and, therefore, to be called upon by the teacher, rather than seeking the satisfaction of knowing the correct answer. Disapproval of this impulsiveness took the form of not acknowledging precipitous answers and praising "delayed" and therefore more well-thought-out answers. Games played an important part in the program. Provision was made for the needs of the gifted and average students of the class by providing enrichment material. The student could concentrate on a core of material provided in the sequence of introductory, laboratory, and self-paced programmed lessons, or he could finish the lessons quickly, and upon successfully completing self-appraisal, go on to two or more challenging lessons provided in each unit; one an analysis of a scientific investigation and the other a sophisticated "take-home" lab experiment or a scientific game. The student who successfully completed these lessons could score somewhat more highly on the unit examinations, providing a modicum of intrinsic motivation for the advanced student.

This carefully controlled example of teaching in a heterogenuous class is but one of many that have been tried out. A complete curriculum and set of teaching materials including teachers' books, pupils work books, games and tables, charts and maps has been prepared for the teaching of English as a foreign language. The series is called incidentally "English is Fun".

"The aims and objectives have been developed from a consideration of such pupil characteristics as short attention span, poor retention, and difficulty with abstract thinking. While not all culturally disadvantaged pupils have these characteristics, there are enough who do to justify the special curriculum. It is not the label "culturally disadvantaged"which has been fastened to the child which will determine whether he needs this curriculum, but rather a careful observation on the part of the teacher before choosing this or any other set of objectives." I have quoted from an explanation of the new curriculum appearing in the April 1976 issue of the English Teachers' Journal, Israel. In the same issue, a proposed language learning model for a 7th grade heterogeneous class[1] is proposed, again showing the complete swing away from the streaming or setting that was so popular in the 60's and which set the disadvantaged label on certain children forever. The model is based again on minimal whole class teaching with group reinforcement activities (4-5 pupils per group) with leaders that can help individuals, special assignment groups of a temporary nature and individual work and work corners. The latter to be used for such activities as reading journals and newspapers, working on review study material with answer sheets for self-test, tape-recorded material to be studied by pupils equipped with earphones and work-sheets, extensive reading, puzzles and games, material for preparation for future lessons,

and quiet discussion (hopefully!). The model depends on careful planning and the availability of adequate audio-visual aids. The use of teaching assistants is recommended.

Having done some experimental work in this direction myself, I can claim some modest success with disadvantaged pupils, though it is too early to generalize on results. Perhaps my most satisfactory results have been achieved with the advanced students, those near-native speakers of English who normally skip classes when English as a foreign language is being taught. Giving them work to do as leaders of the groups kept them busy all through the year. I hardly had an absentee. At the beginning of this year my class received a single copy of a diary written by two Danish teenagers about a school trip they did to the north of Denmark. Our school group leaders immediately got together and decided to share the work of stencilling the diary so that each pupil would have a copy. Not satisfied with that, they proposed making up a series of questions about the text that could be answered in the groups. All this done, they collated the material not forgetting the illustrations. The project had just been set in motion, when a young Danish girl staying at the Kibbutz, and strangely enough from the same town as the diary had come from, contacted us and asked if she could visit the school. A great reception was prepared for her. Some pupils went to the Danish Embassy to collect posters of Denmark, others decorated the classroom in red and white (not forgetting a little blue and white for good measure). When she arrived, she was plied with questions, not only as to why she had wanted to stay at a kibbutz, but also about the diary and the sometimes incomprehensible geological terms it contained. The project ended by the class preparing an album about themselves which they sent to Denmark at the end of the year. The subjects for the album were chosen by each group; one chose youth movements, another a trip to the Judean desert, yet another chose to write about the class and others wrote about different towns as well as the flora and fauna of Israel. Each group illustrated the album with drawings, postcards, photographs and pictures.

This was a project that was intended to foster a certain amount of international understanding, but those which foster community understanding are no less important whether the lesson is a foreign language, or history, or civics, or a subject with a new and evocative name. Whatever the discipline, I believe most of the world is set today on a course which takes the multicultural approach into consideration both as regards curriculum and as regards the learner. We all have our disadvantaged learners, and there is no reason why they should all be pushed through the mold of an irrelevant middle-class culture.

As Tony Cavin's poem[4] says:

I was once
At the bottom of a lake
In the mud
With the fish
Talking and playing
And I noticed something:
The fish did not swim in straight lines.
Why aren't people like that?

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## A WORKSHOP IN INTERCULTURAL RELATIONS AND ETHNIC STUDIES

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### PHILOSOPHY

In brief, the philosophy of Rutgers' IRES Institute is that it is dedicated to the concept of cultural pluralism, and that there exists a wealth of tradition and experience in cultural pluralism that should be shared. This concept underlies the Institute's activities, which are focused on improving cross-cultural communication and enhancing human relations. The Institute, which is relatively new on the Rutgers Campus, offers a multi-faceted interdisciplinary program designed to promote cultural awareness and understanding for educators and others involved in the field of intercultural communications and human relations.

### GOALS

Its goals are to serve people however it best can, by identifying and alleviating problems of communication between members of different cultural or racial groups in academic, employment, and social situations. The Intercultural Relations and Ethnic Studies Institute also wants to increase awareness that cummunication problems exist due to conflicts of culture and interference in cross-cultural interaction. A third goal of the IRES Institute is to foster cultural pluralism through the acceptance and understanding of cultural differences among educators and community members, and to aid cooperative study, cross-cultural education and research. It hopes to train educators and community members in skills of intercultural communication. This last goal is extremely important given the heterogeneity of cultural groups in the heavily populated New Jersey region.

Three other goals of the IRES Institute are to design, field test and demonstrate staff development models centered on the cultural context of instruction; to collect, prepare and disseminate data of the cultural context of instruction; and to carry out research development activities in multilingual, multi-cultural and ethnic heritage studies.

Following a discussion of the Institute's approach, Ms. Freundlich and Fedorov conducted the workshop which was designed around the Culture Capsule approach. The entire session was videotaped, and the tapes have gone into the Rutgers University tape collection. Mrs. Darlene Hagin and Mrs. Sarah Antin, Spanish-speaking teachers at Rutgers Preparatory School, were selected to act in the Culture Capsule together with Mrs. Freundlich.

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## FEATURES OF THE CULTURE CAPSULE

The Intercultural Relations and Ethnic Studies Institute's (IRES) perception of the culture capsule is similar to that of the anthropologist's view of the culture construct. Therefore, the degree to which the culture capsule represents a relatively static piece or capsule of culture with specific spatial and temperal dimensions, determines a measure of its validity and its limitations.

The intention of the culture capsule is to portray or identify a specific cultural feature that is identified with a particular ethnic group. The culture capsule in reality involves members of at least two cultures in a situation of conflict: it is, then by definition biculturative. A culture capsule must accurately reflect the ways in which a specific value or attitude of a culture is conveyed by individuals of that culture through language and behavior. Essential to the teaching/learning dimension of the culture capsule is the focus on a particular value or attitude so that ambiguous factors are excluded.

What is a "culture capsule"? A culture capsule is an instructional device consisting of a conversation, or descriptive narrative, in which certain specific cultural features identified with a selected group of people are deliberately constructed for the purpose of analysis.

What is the purpose of a culture capsule? A culture capsule serves to highlight the values, opinions and attitudes which are common to a group of people, as well as to describe the ways in which such information is conveyed by individuals through behavior or speech.

Its purposes are:

1. To teach cultural understanding.
2. To teach cultural differences (cultural pluralism).
3. To teach points of interference in cross-cultural communication.
4. To teach skills in cross-cultural communication, i.e., to sensitize people to the kinds of cultural differences which may cause intercultural conflict and to assist people in devising effective means of conflict resolution.

What is the format of the culture capsule? A culture capsule may consist of a dialogue or skit illustrating a typical cultural interaction between typical members of the selected group, in a typical everyday situation. It may also consist of a cultural "problem-solving" presentation, in which all the ingredients of a situation are presented, but no solution is included. Or it may consist of a description of a cultural incident occurring in the selected group.

In addition, the capsule may be presented in written form, on tape, or on videotape, or it may be simply dramatized feeling in a classroom by selected students in a role-playing situation.

How should a culture capsule be used? It should be used to teach cultural understanding, cultural differences, points of interference in cross-cultural communication, and skills in cross-cultural communication, on a step by step basis.

What are the compenents of a culture capsule?

1. The selected culture setting.

2. The culture topic and a description of the situation, background explanation, and basic principles.

3. The type of students for whom the cultural information is intended.

4. A set of "cultural" behavioral objectives.

5. Illustrations of cultural features, symbols, beliefs, attitudes, and the like, to be presented.

6. Presentation:
   - The characters
   - The dialogue
   - The audio-visual materials
   - Other realia

7. Cultural items to be elicited from the students (in keeping with their level of sophistication).

8. Suggested questions for discussions:

   a. Related to the physical factors of the situation - (time, place, etc.).

   b. Related to the human factors of the situation: socioeconomic, ethnic, and the like.

   c. Related to the expression of "hidden" values, beliefs, and the like, through behavior (gestures, actions, etc.) or speech (style of delivery, choice of words, etc.).

9. Optional: alternate methods of persentation and activities.

## CULTURE CAPSULE: THE PHARMACY

Introduction (Description of the Situation). The following scene takes place in a South American city in the early afternoon. Two North American tourists are shopping.

**Purpose** To illustrate the variety of differences in attitudes that exist between North Americans and South Americans toward personal relationships, etiquette, and time. To demonstrate the difference between North American and South American pharmacies as to space and content.

**Re-state the social situation** The setting is on a street outside of a pharmacy in a South American city. It is 11:45 a.m. on the second day of the situation visit of two North Americans to the South American country.

**Student level for whom intended** This activity is designed for adult learners or high school students, teachers being trained in cross-cultural communications or anyone attempting to travel in a South American country.

**Background explanation and basic principles relating to language and culture**

This culture capsule points up the difference between the American and South American Pharmacy as to space and content.

The American and Hispanic attitudes toward time:

a. American: action-oriented, efficient use of time--it's not to be wasted, future oriented.

b. Hispanic: time is for people; people control time and not vice-versa.

Hispanic concept of etiquette: interruptions, use of a sus ordenes."

Hispanic attitude toward personal relationships and work as contrasted with Anglo attitudes.

The different use of public and conversational space:

a. lay-out of pharmacy

b. conversational distance

Kinesics: use of gestures and facial expression:

a. gesture and facial expression of shopkeeper when saying, "Momentito, senorita."

b. holding arm.

Hispanic attitude toward "competition."

Behavioral objectives: As a result of participating in this dialogue students will:

Have a greater awareness of South American attitudes toward various concepts such as time, space and interpersonal relationships.

Become aware of how these attitudes might conflict with North American attitudes resulting in conflicts in communication.

Be able to anticipate these conflicts and thereby attempt to alleviate cultural conflicts in similar situations in the future.

Characters: Shopkeeper (Rosa Maria Martinez Ramirex), and two American tourists (Carol and Bev) who are in the city visiting a friend.

Presentation of dialogue

Bev: Boy, am I tired! Thank goodness it's our last stop!

Carol: Yeh, I can't believe we've been to so many stores: the meat store, the fish store, fruit store, vegetable store, milk store, and shoe store! And now the pharmacy!

(Bev and Carol now enter pharmacy.)

Bev: (Reading shopping list) OK, we need a shower cap, aspirin, Alka Seltzer, a birthday card for Antonio, and a key ring for him too!

Carol: That's a good idea. He's always losing his keys!

Bev: Let's look.

(They start walking around the shop and then meet again.)

Bev: Carol, I can't seem to find a birthday card or key ring.

Carol: Me neither. I can't find a shower cap or Alka Seltzer. In fact, I can't find anything!

Bev: What a small store! There's nothing here! Why don't we ask someone for help.

Carol: Good idea. There she is, talking on the phone. (They stand, waiting impatiently.)

Bev: Do you realize it's been ten minutes? I wonder if she knows we're here?

Carol: How can she miss us? We're the only ones here!

Bev: Carol, it doesn't sound like a business conversation -- more like a social conversation.

Carol: Yeh, it sounds like she's talking about her family and some guy having trouble with his business.

Bev: Some nerve! Talking on our time!

Carol: I'm going to ask for help. (Interrupts) Excuse me, please.

Shopkeeper: Momentito, Senorita.

Carol: Look at that! Still keeping us waiting.

Shopkeeper: Si, senoritas. How can I help you?

Carol: We were wondering if you had a shower cap, birthday card or a key ring, aspirin, or Alka Seltzer?

Shopkeeper: We have drugs and prescriptions, Senorita.

Carol: But isn't this a pharmacy?

Shopkeeper: Yes, it is a pharmacy. (Introducing herself) Rosa Martinez Ramirez, a sus ordenes. (Moving closer)

Carol: Nice to meet you. Uh, well, uh, do you have aspirin?

Shopkeeper: Si, Senorita. It is right here. (She reaches behind the counter for the aspirin.) Where are you from?

Bev: (Whispering to Carol) Look at that! You have to ask for everything! This is worse than Fort Knox!

Carol: Thank you. We're from the United States. We, uh, also need Alka Seltzer. Do you have it?

Shopkeeper: Ah, how nice! Well, we have it, but...we don't have it now. But my friend, Luis Perez will have it. It is very close. No muy lejos. Let me show you. (Takes girl's arm, leads her to door, and points out directions.)

It is across the plaza, next to that pink building. On the other side is the cafe of my friend, who has a cousin in the United States. Do you know San Francisco?

Carol: No, we're from New Jersey, close to New York. Thank you very much. Gracias.

Shopkeeper: De nada. My pleasure. May I accompany you?

Carol: No that's all right. Thank you very much. Adios.

Shopkeeper: A sus ordenes.

(TIME: 12:15)

Bev: Can you believe we spent one-half hour in there? What a waste of time! (They walk to the other pharmacy.)

Carol: Bev, the door won't open!

Bev: Is it stuck?

Carol: No, and there's no one inside. It's dark.

Bev: You're kidding. This is unbelievable.

Carol: It's only 12:30. How can he be closed in the middle of the day?

Bev: How do these people make any money?

Carol: Who knows?

Bev: Well, we may as well go home. There's nothing else to do.

Carol: Yeh. We can come back tomorrow.

## Debriefing

Analysis of the presentation may be made in terms of its reality and authenticity and its ability to provide insight into situations of conflict where the conflict is based upon cultural differences.

Following are some questions that can be used for this purpose.

1. What is the Spanish American shopping pattern as indicated by the tourists' purchases?

2. What is the lay-out of the pharmacy as shown by their actions? How does this differ from an American pharmacy?

3. What are the Anglo attitudes toward time as indicated by Bev and Carol (a) waiting for the shopkeeper to acknowledge them and (b) finding the stores closed?

4. How did the shopkeeper view the interruption of her conversation? What does this tell us about Hispanic and Anglo concepts of manners?

5. What is the Hispanic attitude toward people as revealed by:

    a. the shopkeeper's phone conversation?

    b. her conversation with the girls:

        (1) How did her approach to the conversation differ from the Anglo use of space?
        (2) What does the content of the conversation indicate about her attitude toward people?

    c. business competition?

    d. How did the shopkeeper's use of space differ from the American's use of space? What does this indicate about the Hispanic attitude toward people? About both cultures?

6. How do the telephone conversation and division of the work day reflect the Hispanic attitude toward work?

Activities

Identify the following characteristics of South American shopping patterns:

a. the types of stores, the lexical item "pharmacy' as having different cultural meanings.

b. stores and city: the spatial orientation.

c. stores: time orientation.

Contrast the Hispanic and Anglo attitudes toward time. (refer to points of culture, number 3.)

Discuss the Hispanic and Anglo concepts of etiquette especially in regard to interrupting a conversation. The student will also discuss the significance of "a sus ordenes".

Discuss the Hispanic attitudes toward work in contrast to the Anglo attitude.

Contrast the attitudes toward competition and cooperation in the Hispanic and Anglo cultures.

Describe the attitude toward people in the Hispanic culture.

a. space (public and private)

b. divisions of work day. (time)

c. interpersonal relationships

d. etiquette

e. cooperation

Evaluation of Culture Capsules

Adequate analysis of the culture capsule should fulfill the requirements of evaluation, though more formal oral and written evaluation is possible. Particular points of interest include the objectives of the culture capsule, identification of points of cultural interference, validity of the script, and the authenticity of the character representations.

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"PAPER" CULTURE VERSUS "PEOPLE" CULTURE

Prepared by: Joyce Freundlich, Assistant Research Specialist - IRES Institute

1. Situation: An American institutional system; a hospital emergency treatment center -- a staff nurse; a Puerto Rican mother with a sick child.

2. Students for which intended: All adult education students who are not members of the dominant American culture.

3. Purpose: To illustrate the cultural conflict likely to occur between the representatives of an American institutional system (a hospital) and a Puerto Rican individual in need of hospital treatment.

4. Focus of Conflict:

American stress: Objective data collection as basis for treatment of patient.

Hispanic stress: Immediate attention to patient.

Background Information

1. Stress on person in Hispanic culture (personalismo)

2. Family attitudes:

a. In Spanish culture the family is most significant and children are highly valued. Family obligations take precedence over all others. Consequently, when a child is sick or injured the mother tends to become overwrought and to express her concern demonstratively and emotionally.

b. In American culture, American children are given excellent care but they are not usually given excessive sympathy when ill. The mother's attitude is somewhat stoical and her role is to provide calm reassurance.

3. The Doctor's Role:

a. A doctor is regarded as a "personal confidant" in Spanish culture and is expected to respond subjectively as well as medically in a personal, affective-oriented way to the problem.

b. Americans have been conditioned to expect expert treatment, but not subjective attention in a bureaucratic institution such as a hospital or treatment center.

4. Attitudes Toward Rules and Regulations:

a. In Spanish culture, rules and regulations do not have great significance and are neither internationalized nor observed very strictly by the people.

b. In American culture, rules and regulations are generally obeyed (with some reluctance!) but they are an accepted way of life, provided that they are seen as reasonable, applicable to everyone.

Behavioral Objectives

On the basis of the following dialogue and questions for discussion, the students will:

1. Recognize cultural differences in expected behavior between an impersonal, "paper-oriented" bureaucratic institution, such as a hospital, and "personalistic-oriented" individual in need of help in a stress situation, a Puerto Rican mother bringing a sick child to the hospital.

2. Identify the potential cultural conflicts in the described situation which result from differences in the cultural frame of reference in which each individual communicator operates. (hospital employee - mother).

3. Provide examples of similar conflict situations, involving a personal interpretation versus an institutional one, which they or their friends may have experienced.

4. Formulate potential solutions to this problem in the form of alternative dialogues, based on suggested topics, such as the following:

   A newly arrived Spanish immigrant without a library card, requesting the loan of library books.

   A foreign student trying to be admitted at an American university without the "right" credentials.

   A Spanish speaker, with a strong accent, applying for a clerical job which requires answering the telephone in a business-credit office.

Presentation

Scene: A hospital emergency treatment center
A Spanish mother enters hurriedly with her sick child. She is visibly agitated.

Characters: Reception nurse, Mrs. Rodriguez and her sick child.

Dialogue:

Nurse: Good morning, may I help you?

Mrs. Rodriguez: Yes, I want to see a doctor immediately, please. My baby is quite ill.

Nurse: Yes, ma'am. May I have your name, address and phone number.

Mrs. Rodriguez: You don't understand -- my baby is very sick and she needs medical attention. May I please see the doctor?

Nurse: I'm sorry, but we must have this information before you can see the doctor. Do you have Blue Cross/Blue Shield?

Mrs. Rodriguez: I'm not sure. Why can't I see the doctor?

Nurse: I'm sorry, ma'am, but we have certain rules and regulations concerning hospital regulations. Now can you fill out these forms regarding your husband's income and occupation?

Mrs. Rodriquez: (angrily) Forms, forms -- in this country is paper more important than people!

Questions for Discussion

1. What is Mrs. Rodriguez' emotional state concerning her child's state of health?

2. How does she expect the hospital to react to her problem?

3. What is the nurse's response to Mrs. Rodriguez' plea for help (words used, tone of voice, attitude)?

4. What are the requirements of the hospital staff in regard to obtaining information from new patients? To what extent are these rules followed?

5. How significant is Mrs. Rodriguez' problem to the staff nurse? apparently (on the basis of her response); actually (in her capacity as a nurse)?

6. What is a common attitude of staff personnel toward incoming patients? How is it expressed?

7. What should be the goals of the treatment center (American style; Spanish style)?

8. Which do you feel should receive a higher priority in a hospital? Why?

9. Do all entering patients receive the same treatment? How would the child of a resident physician be admitted? Why?

10. Why do hospitals place such priority on "paper" work? Is it justified?

Alternative Activities

1. Have the dialogue on tape and have the students listen and react to it.

2. Select certain students to role play this situation in class -- then listen to tape recording.

3. Have a second group of students offer an alternative interpretation to this problem by role playing the scene again.

4. Ask the students to comment on similar experiences in their lives in order to elicit their reactions and attitudes.

5. Assign written culture capsules for future class sessions.

6. As a composition exercise, assign the scene for "cultural translation." Each student writes the dialogue as it would happen in his own country.

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GROUP MEETING ON THE INTERNATIONAL BACCALAUREATE

A large group of school heads and teachers met to discuss some of the problems facing the International Baccalaureate Office as it was now ending the "experimental-introductory" period and entering its future operational phase.

In particular the expansion of IBO into North America and Asia was discussed as well as ways and means of stabilizing the financial structure of the entire operation of the IBO.

The following items from the 1975-1976 Annual Bulletin of IBO pertain to the matters discussed.

## IBO AT THE TURNING POINT

This year marks the end of what was initially called the "experimental" and then, as the experiment progressed successfully, the "introductory" period of the project.

After the initial discussions and trial examiniations held between 1965 and 1970, IBO had originally contemplated an experimental or introductory phase of six years, but after the Conference of Experts held at Sevres in 1974 to evaluate the project it was decided to extend this for one further year in order to allow time for the necessary consultations on the long term funding and status of the office. The progress of these consultations will be found in the Progress Report which immediately follows this editorial.

The number of schools approved to enter candidates for the IB examinations has now reached sixty, spread over four continents. Among these schools are included both independent and public institutions including some which are open to adults with work experience who have found that the IB meets their needs, as will be seen from the tail-piece to this bulletin. Since 1970 approximately six thousand three hundred students have taken the examinations either for the full diploma or individual certificates. They have been admitted to over four hundred different universities. Others who did not seek university admission have sought further training or entered active life. The results which they have obtained, their testimony and that of their teachers whether at school or university, have provided all the encouragement that we could have hoped.

Although this record confirms our belief that the IB has proved an excellent type of examination for university entry, we must not forget that the examination itself is far from being our sole concern. The "backwash effect" of examinations is one of their chief characteristics and it is as much in the nature of the course which leads to the IB as in the examination that we have sought innovation.

Without false modesty, we can be proud of what has been achieved in ten years, thanks to the faith and good will of all those who have worked together to achieve it and to the generosity of the educational foundations which have supported us. As a member of the Unesco Executive Board said at the session in May of this year: "The IB is not only an experiment which actually works on the ground, but an experiment which has succeeded". The two objectives to which the instrument we have forged can contribute are common aims of international organizations concerned with education: education for international understanding and the mobility of students.

It is disappointing therefore to find no direct aid from Unesco included in the budget of 1977-78. The interest of member states was clearly expressed in the resolution presented by fourteen states to the 18th General Conference and adopted unanimously. It "invited the Director-General to study what steps could be taken, from 1977 on, to help in carrying on the work of the International Baccalaureate Office, and accordingly submit proposals to the General Conference at its nineteenth session". Nevertheless when the budget for 1977-78 was published we found that "cooperation with the International Baccalaureate Office" was one of a number of issues on which special reports had been requested which were left out because of the restraint imposed on budgetary increase in 1977-78 and the deadline fixed for the publication of the budget. At the nineteenth General Conference, which has just concluded at Nairobi, a further resolution on the IB was adopted by unanimity. In general terms this noted with satisfaction the success of the experimental period and the financial support now being given by member states and invited the Director-General to study what contracts could be negotiated with the IBO in order to assist with the pursuit of those of its activities which would contribute to specific objectives in Unesco's approved program. (The official text of this resolution is not available as we go to press).

Meanwhile, as will be seen from the Progress Report, the contributions from governments, either agreed at the conference at the Hague or negotiated subsequently, together with the increased support of the participating schools have enabled us to round this turning point and bid fair to provide IBO with the financial security which will enable us to plan for the long term. It is to be hoped that this proof of vitality will encourage Unesco to respond to the wishes of member states by supporting those common interests in development and information to which reference has been made.

## PROGRESS REPORT 1975-76

This report is divided into four sections: political development, curriculum and academic development, organizational development and world-wide development.

### Political Development

The year started with a provisional plan for the next stage in the political development of IBO from a purely independent foundation in Geneva to an intergovernmentally supported organization in closer association with Unesco. This had been the recommendation of the Sevres conference of 1974. In order to achieve this aim it was necessary to start negotiations with Unesco on the one hand and with a group of governments on the other. The first meetings with the Unesco Secretariat in February 1975 resulted in a proposal under which the financial responsibility for funding the IBO budget was to be shared on a tripartite basis: one third by the schools and the students using the examination, one third by a group of member states and one third by Unesco itself.

Negotiations with individual governments were made possible by a conference called at the Hague in February 1976 by the Netherlands Minister of Education. This conference was attended by four Ministers of Education in person and by high officials from eleven of the other countries invited. As a result the representatives of the great majority of the countries pledged their support for IBO at the

at the forthcoming General Conference of Unesco and there was unanimous support for a further meeting in 1977 to carry forward discussion of the future of IBO. In response to a question from the chairman the following countries engaged to contribute an annual sum to the support of IBO in 1977 and 1978: Belgium, Canada, Denmark, Italy, Morocco, Netherlands, Switzerland, UK and USA. Other representatives from France, Federal Germany and Iran explained that they were not mandated to commit their governments to a financial contribution but would consult them on their return. As a result of this meeting and of approaches made to governments since then it now seems probable that the target of one third support for the budget from a group of member states of Unesco will be achieved or even surpassed.

In May 1976 at the meeting of the Executive Board of Unesco it transpired that no allocation had been made in the budget for the biennium 1977-1978 to provide funds for IBO. The Executive Board was unwilling at this stage to make additions to the budget and could only recommend that consideration should be given within the existing budget to the negotiation of contracts with IBO for the implementation of projects of common interest, involving sums considerably less than one half of what had been envisaged as Unesco's contribution (i.e. less than $130,000 over the biennium). It was necessary to take urgent action to replace this shortfall in the anticipated income of IBO over the next biennium and, as a result of a meeting summoned in London in June, ten of the schools most deeply involved in the project agreed that, as an emergency measure, the schools' annual contribution for the current year should be quadrupled, while a new and more equitable system of contributions should be worked out for the future.

It appears, therefore, that the tripartite funding and control of IBO envisaged at the beginning of the year is not feasible and that this should be based for the future on a partnership between the informal consortium of governments and the consumers, in the form of schools and candidates, with Unesco playing only a peripheral role in funding specific operations in information and in curriculum research and development.

Curriculum and Academic Development

This year has been dominated by the need to review all IB syllabuses for the publication of the new edition of the General Guide in the autumn of 1977. Syllabus revision meetings are very expensive if experts are to be invited from even a comparatively restricted range of countries and fortunately a grant from the Gulbenkian Foundation had made possible a reasonably large meeting of language examiners and teachers in 1975. In 1976 it was possible with the aid of a grant from BP to mount a mathematics meeting in which British, French and German examiners were involved. This was followed up by informal meetings of the examiners concerned at Karlsruhe in the summer of 1976 and, as a result of a more substantial BP grant, an ongoing research program in Mathematics for the non-mathematical is being carried out over the next three years, based jointly at the United World College of the Atlantic and the London University Institute of Education. The first outcome of these discussions is a new experimental syllabus in Mathematical Studies to replace the former Mathematics Subsidiary B. Funds will be needed to sponsor a considerably enlarged meeting of mathematicians to review the results of this research.

Later in the year a grant from the Alfred P. Sloan Foundation in the USA made possible a series of panel meetings at the United World College of the Atlantic,

the London University Institute and the United Nations International School to review the science syllabuses. Again examiners from Britain, France and Germany took part but in this case the grant made possible a much greater participation both from teachers and experts in North America. The main outcome from these meetings, apart from minor amendments to the existing science syllabuses has been the approval of a new subsidiary level syllabus in Applied Chemistry. One feature which has become apparent from this curriculum review is the value of the internally designed and assessed sixth subject and its potential value for generalization in the IB program. Another is the lack of syllabuses oriented to direct involvement in the world of productive work rather than further academic study, along the lines of the "IB Commercial" recommended at the Sevres conference.

Another development on the academic side has been that IB, while meeting the needs of the average student does not disadvantage the highly gifted. The experience of UNIS and of West London College had already demonstrated the falsity of the criticism that IB provided only courses suitable for a narrow elite but there were others who feared that its very breadth might handicap the most able students in highly competitive situations either at the point of entry to university or in the race for honors at the first degree level. Evidence is beginning to accumulate which dispels these fears. Of the fifty students who entered British universities with IB in 1973 six of those who graduated in the minimum time of three years did so with first class honors -- in Mathematics at Oxford, in Biology at Sussex, in Bio-Chemistry at Bristol or in Economics at Kent. A number of IB students have won scholarships to Oxford and at least one to Yale. Last year Atlantic College had the highest percentage of its entrants nominated to awards by the Studienstiftung of all the four thousand schools submitting candidates for nomination. Although this group is pre-selected this result is very encouraging.

Organizational Development

One of the main criticisms of the IB made at the Hague Conference was that it served the needs of such a small body of students. In my opinion this criticism is justified while the rejection of the IB as "elitist" is not. If we are to expand our operations to serve much larger numbers we are faced with one of the perennial problems in organization and methods, the transition from a small "artisanat" operation to a large "bureaucratic" operation without losing the values inherent in the former. It seems possible that one of the solutions to this problem is administrative decentralization. Regional offices for Northern Europe and the Commonwealth and for North America have now been set up in the London University Institute of Education and the College Entrance Examination Board New York respectively. IBO is very grateful to those two bodies for their support and hospitality. In October 1976 I made a brief tour of the Far East, visiting Singapore, Manila and the East-West Centre in Honolulu. As a result negotiations have now begun for the establishment of a Far Eastern office in Manila. It is now intended, with the aid of professional consultants, to draw up a five year plan for organizational development, including a consideration of the problems inherent in any pattern of regionalization should the number of schools wishing to adopt the IB outrun the capacity of a centrally directed organization to meet their demand.

## World-Wide Development

Although the number of candidates entered for the examinations rose from 1217 to 1600 the pace of increase in schools acepted as participating schools slightly slowed down in 1975/6. The following new schools have been admitted as participating schools during the year: Beverweerd International School (Netherlands), Harvard School (California, USAO, Lycee Al Horreya, Cairo (Egypt), Dwight-Franklin International School, London (UK), Franklin School, New York (USA), Francis Lewis High School, New York (USA), St. Clare's Hall, Oxford (UK). If the target of one hundred schools covering all the major centers of the internationally mobile population is to be reached it will be necessary to plan both a more rapid and a more structured pattern of expansion.

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## A BOOK OF READINGS FOR TEACHERS IN INTERNATIONAL SCHOOLS

Report of the Meeting held to study the final draft of The Teachers Handbook

By: Nansi Poirel

Considerable interest was shown in the draft copy of the Teachers Handbook and many constructive suggestions were made.

The meeting opened with the reading of a commentary written by Esther Lucas and Roland Duberg on the first article in Chapter I entitled, "The Teacher". It was made clear that while the article had many interesting insights into what constitutes a good teacher, there was place for some reference to recent research and concepts. Paragraphs were taken separately and enlarged upon, and the titles of ten books of reference were given in support of the authors' opinion.

This led on to general discussion of the role of the teacher, and from this point, the remaining chapters were taken in order, and prepared comments were given by individual participants.

After further discussion, there was general agreement, that:

Firstly, the document, with its present title and structure was not suitable for immediate publication. It was thought that a considerable part of the material was subjective, and while the personal experiences and points of view expressed were of great value, further editing was necessary; material needed to be separated more clearly into categories - (a) information relevant to a Handbook, as such, (b) view points of general interest reflecting different aspects of education.

Secondly, the contents of the document should be published in some form, for it made a real contribution to those concerned with International Schools.

Various proposals were made as to the form such a publication should take:

1. That the present articles could be published in special issues of the bulletin, and further opinions be invited. For example, "The Role of the Teacher in the International School" could be taken as a basic theme,

using the present chapter on "The Teacher" with the commentary presented by Esther Lucas and Roland Duberg, and soliciting additional contributions.

2. That the present document, once edited, could be published as an entity, but on a loose-leaf system so that material could be renewed and up-dated.

3. That the material could be published in two sections:
   (a) Handbook for teachers in International Education
   (b) Appendix of instructional articles, organized into sub-divisions:
      I. Readings by International Educators.
      II. A topicgraphical index or cross reference to subjects covered.
      III. Bibliography for further reference of New Publications on the various disciplines, testing, guidance and so on.

Some of the members putting forward these ideas, offered to participate in the work by writing articles themselves and or by undertaking the responsibility of finding other authors.

A suggested title for the final publication was "A Book of Readings for Teachers in ISA Schools" - and it was understood that for this edition new comments would be sought.

Warm tribute was paid to the Editor, Oliver Ryan, for the considerable work and responsibility he had undertaken in producing this draft, and to the many contributors who had generously given of their experience in the various fields of education.

In the final summing up - the draft of the Handbook proved to be a very worthwhile document, and taking into consideration the amendments suggested, publication should go forward.

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## THE CURRICULUM DEVELOPMENT MODEL COMMITTEE SESSION

By: Gernot Scheid

The first part of this session was a progress report explaining the various areas of study -- early childhood, the middle years of schooling, universal secondary school, academic secondary schooling, and non-academic schooling -- and the work which has already been done in the various fields. Mr. Scheid referred to Experiments in International Education (published 1960, revised 1968); An International Primary School Curriculum (published 1966, revised 1970); Toward a Modern Curriculum, 11-16 Years (published 1970); and Toward a Curriculum for a Young Child (November, 1976). The area the Curriculum Committee is engaged with at the present time was elaborated on more specifically as work on vocational training and on exchange of ideas with IBO in this matter, further studies of the middle years of schooling with expert lectures, presentations by committee members, and questionnaires sent to ISA schools, and the aim to produce some sort of 'Curriculum' for the 8-13 and 13-16 year olds, a post for which Robert Lilburn has accepted the Chairmanship of the Editorial Committee.

With respect to advancing their work the participants were asked these questions: What sort of work the publication should contain? What some schools had already developed in curriculua? Which schools had actually produced international curricula? The idea was stressed that the Curriculum Committee should serve as a clearing house and as a data bank in order to provide international schools with either written material or information on curriculum study activities at other schools. It was pointed out that some ISA and International Schools have developed their own curricula (Liberia, UNIS-USA, Washington International School, Milan International School, Intercommunity School - Zurich, and Ibadan International School).

It was agreed that as much information as possible should be gathered by the committee and be made available to ISA member schools.

In the third part of the session the participants had the opportunity of benefitting from two talks on the Humanities. Dorothy Goodman gave her inspiring views on "Imaginative Approaches to Humanities Education" and Nancy Forster (both from the Washington International School) reported on the subject of "Humanities-Curriculum development in Asia:. From her recent visit in a great number of Asian countries she felt it fortunate that these countries were beginning to rewrite their history curricula; unfortunately, however, their approach to history is more national than international -- obviously for reasons of national interest.

With respect to multi-ethnic societies like Canada an interesting remark was made by Lester Hannah that the Canada Studies Foundation included the idea of cross-cultural education in the teaching of history.

It was further remarked that Western Germany had set up a "History Textbook Revision Council" as one contribution to develop a lasting peace between the former enemies.

It was said that curriculum expertise should be provided, by finding specialists (in different parts of the world) who would be willing to act as consultants to member schools for curriculum revision and development. Also that an international selection of books be drawn up and circulated to advise Heads and teachers. Finally, that the philosophy underlying the belief in international schools and the overall objectives should be clearly set out; these should then be built into each specific curriculum.

This session was concluded with the ideas that the humanities and modern languages (including comparative language teaching) were most appropriate areas for internationally-minded education and that the Curriculum Committee will consider the suggestions made.

In-Service Training Workshops on curriculum and teaching methodologies for International Schools have also been held. The first was in Geneva, Switzerland at the International School of Geneva from the 8th to 19th of July, 1974. The second was in Moshi, Tanzania at the International School of Moshi from the 29th of March to the 3rd of April, 1976. These two workshops were well attended and much time was spent on international school curricula and teaching methods.

Many position papers were presented and discussed. These valuable workshops are being continued and one will be held in the spring of 1977 in Thika, Kenya. Detailed reports of these workshops have been sent to member shcools who have benefitted from their reading.

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## VISIT TO THE UN AND UNIS

Through the offices of the United Nations International School the conferees were hosted at the United Nations headquarters in New York City. For many who had not been to the UN this was a high point of the conference. Our body was divided into language groups for a grand tour of the UN chambers and meeting rooms seeing as we went many of the delegates from various nations working and talking about world problems.

The conference body of ISA met in one of the chambers where Dr. Jack Bruce, headmaster of UNIS, welcomed us. He introduced Mr. Michael Gucovsky, the UN Development Program Chief of the Regional Program Division Bureau for Latin America.

Mr. Gucovsky spoke to us about the work of the UN in education in Latin America. He discussed the nature of education best suited to Latin Americans given their present developmental levels, their objectives, principles, values, organization and other facets of human behavior. All of these must be considered in the work of his bureau and the general objectives of the UN. He referred to two UNESCO publications Learning To Be and Time To Begin as key documents.

Latin America is experiencing a cultural rennaissance which the UN recognizes. So the most important and most difficult problem his team faces is how to word and ask the kind of searching questions to put to the Latin American citizens to evoke thoughtful and motivating responses. The questions about national development can not and must not be worded so as to "give away" the answers.

Hopefully the questions and answers would include concerns of ISA's conference theme, Education: Conformity-Liberation and inquire into democracy, dynamism, and liberty. Some evidence from the work of the Development of Technological and Vocational Program has shown that an impact on the sense of liberalism in Latin America is being made.

That the work of the UN in Latin America has contributed significantly in the field of education is shown in the following data on pupil enrollment in schools:

| | 1960 | 1975 | Growth |
|---|---|---|---|
| Primary School | 2,700,000 | 50,000,000 | 47,300,000 |
| Middle School | 3,700,000 | 8,600,000 | 4,900,000 |
| University Level | 500,000 | 2,000,000 | 1,500,000 |

As can be seen the greatest growth has taken place in the primary school pupil enrollment, promising great developments in Latin America in the future.

Mr. Gucovsky completed his remarks by saying that the pre-primary education area is one in which his division is interested and will be working on in the future.

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Following Mr. Gucovsky's speech Mr. Cyril Ritchie expressed ISA's thanks for his address, pointing out that ISA in its small way is also working on similar problems in its member schools throughout the world.

The conference group adjourned to take the UN building tours and then to be bussed to UNIS where they were also shown the new school building, hosted at a sherry cocktail reception and dinner. After dinner Dr. Paul Scheid expressed his appreciation for the day at the UN and UNIS, thanked Dr. Jack Bruce for his interest in ISA and looked forward to the continuing association of ISA and UNIS.

Dr. Bruce then introduced Dr. William Duffey, formerly a teacher in the American International School in Vienna and now Assistant Superintendent for Curriculum in Radnor, Pennsylvania, who would speak to us about some of his work.

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## INTERNATIONAL MINDEDNESS

By: William Duffey

Dr. Duffey reported he had studied the international understanding of American students in two American Sponsored Schools abroad in 1972. He sought answers to two questions: (1) Do students in American schools abroad have international understanding, and (2) if so, do they have it more than similar students who are not so internationally experienced?

International understanding is defined as how much worldmindedness a respondent registers on the Sampson and Smith Worldmindedness Scale and how little social distance he perceives between himself and cultural out-groups as measured by the Bogardus Social Distance Scale.

Dr. Duffey described the impressive increase in American schools in other countries. Pointing out that thousands of American students are educated in them every year and that they serve an important function in the promotion of American business and diplomacy abroad, he noted that reputable educators have expressed the hope that American schools in foreign countries would promote tolerance of other cultures. He also noted that Congress grants these schools up to two million dollars annually in furtherance of the belief that they increase mutual understanding and cooperation among the people of the United States and those of other countries. Dr. Duffey pointed out, however, that there has previously been no empirical or historical evidence to support the notion that these schools advance the cause of international understanding in any way.

Participating in this study were two American sponsored schools abroad, the Frankfurt International School in Germany and the American International

School in Vienna, Austria. A comparison group was drawn from students attending the Baltimore County Public Schools, Maryland, who had not acquired any international experience. In the two schools overseas, all the American students in grades nine through twelve were asked to respond to the attitude measurement instruments; in addition, at the American International School students in grades seven and eight were also asked to respond. These pupils and the comparison groups were then matched on the basis of socioeconomic status and grade.

Analysis of responses disclosed several interesting results. (1) The pupils demonstrated a strong attitude of international understanding which remained stable. (2) Pupils in attendance at their American school abroad for more than one year scored significantly higher on the Worldmindedness Scale than the Baltimore respondents. (3) Pupils studied over a three or four year period demonstrated a pattern of adjustment and acceptance of other cultural groups. (4) The study also suggests that American children may be among the least ethnocentric groups in the world, and, (5) that students attending international schools appear to constitute a "third culture" with identifiable attributes.

Dr. Duffey's study indicated that the international mindedness of the students in American sponsored schools abroad was stable and greater than that of comparable pupils in Baltimore, Maryland (USA) who had not acquired international experience. He found that students in American schools abroad were tolerant, open, and accepting of a foreign culture, and that they were influenced strongly toward the new culture by peer pressure and media pressure. Finally, his findings indicated that teachers in schools abroad can increase the international understanding of their pupils if they teach cultural anthropology and comparative anthropology and the language of the culture in which the school is immersed.

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ASPECTS OF DRAMA IN SOVIET RUSSIA, CHINA, ISRAEL AND THE PHILIPPINES

One day of the conference was spent entirely in an exploration of the dramatic arts. Mr. Allan Pierce, Chairman of the English Department of Rutgers Prep School and a PhD candidate in drama at New York University, organized the series of discussions and lectures, after which the delegates went to Soho in New York City to witness an avant-garde theatre production. Speakers from New York during the day-long session included Micky Levy, assistant to Herbert Berghof at New York's famed HB Studio, who recently returned from Moscow where she researched the mechanics of Russian theatre; Melvi (Pacubas) Tacuba, a representative of Folk Arts Communication Education, a unit promoting the arts in the Philippines; Wu Bon-Tien, poet-author-translator, who offered a spirited and detailed lecture on Theatre in China, and Edna Nahshon, a teacher at the Jewish Seminary of America, who detailed the early efforts to create, for the first time in the 1930's, a Hebrew theatre in Palestine.

In each talk the perils of establishing a theatrical form without governmental interference was intertwined with the objectives of creativity and fresh forms of expression. In Russia, according to Levy, it was a struggle breaking

down the political barriers in her quest for routine information. And theatre remains a medium for the intellectual, not the masses.

Tacuba said the "American influence" remains paramount as her countrymen attempt to recreate early influences and styles that were ingrained by the Spanish.

In China according to Wu, there is constant pressure by the "right" or the "left", depending on what island one discusses. Yet the basic Chinese art form, the China Opera, clings to tradition while slowly accepting the promise of experimental theatre. Wu, now seeking a second Masters degree in drama-films, has been invited to teach at Princeton University.

Only in today's Israel is there a freedom from governmental influence, largely due to that state's relatively short history as a nationa and the fact that there was no tradition. And therein rests a keystone, for without roots playwrights were long in coming and the establishment of basic theatre was by trial and error.

Acting techniques, staging concepts, methods (Stanislavski versus Grotowski) and tradition versus new forms were interjected by each speaker.

To give the educators their say, Pierce conducted an informal conversation as how theatrical techniques can be used within the classroom without diminishing the task of providing basic education.

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## VISIT TO A STRUCTURAL WORKSHOP THEATRE

The Structuralist Workshop, which the delegates attended during the evening, was a play in which the arrangement or interrelations of the parts was the most important thing. Structuralism has no connection to a particular style of acting or a particular mode of performance. It can use any and all styles if they do not distract the spectator from the structure. Subject matter and content are not necessary for a structuralist performance, but there is no reason they cannot be used. There are no limits on subject matter. Structualism is primarily mental or intellectual. The mind works as it attempts to understand arrangements and interrelationships. If you feel your mind working primarily in certain ways--understanding the arrangements and interrelationships of a performance--the piece is structuralist.

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## ISA TRIP TO EDUCATIONAL TESTING SERVICE

Princeton, New Jersey

Educational Testing Service of Princeton, New Jersey, the foremost testing and research center in education in the United States, hosted the ISA delegates during one day of the conference. The pleasant hospitality of the hosts and the fine quality of their program for the day strongly impressed the delegates, who

left at the end of the day with a broad knowledge of what ETS is and what it does as well as particular information about education in our times from the pre-school to the university level.

Scholars from the International Services Division of ETS hosted the ISA members, who were divided into German, French, Spanish and English-speaking groups for a tour of the premises. This division by languages was maintained during the luncheon and small discussion groups as well.

Dr. John S. Helmick, Director of the International Services Division of ETS and Ms. Frances M. Ottobre, Organizing Secretary of the International Association for Educational Assessment at ETS, were our hosts.

Of the many papers given to the conferees during the day, the following one by Dr. Irving E. Sigel is of particular importance:

DEVELOPING REPRESENTATIONAL COMPETENCE IN PRESCHOOL CHILDREN:

A PRESCHOOL EDUCATIONAL PROGRAM

By: Irving E. Sigel
Educational Testing Service

The perspective of the preschool educational program is developmental, influenced by Piaget. Developmental perspective refers to the conviction that change occurs in a qualitative as well as a quantitative manner. The child's system of organizing reality changes with increased maturation and social experience. Representational thinking in our context refers to the child's re-presenting mentally experiences of the past, anticipation of the future, or the nonpresent, in some form. The mental context involves the use of symbols and signs. Thus the child is mentally employing signs and symbols to re-present reality. This enables the individual to transcend the present, reexperience the past and plan for the future. Only through representational thought is the individual able to synthesize experiences into an organized whole. It is the capability to transcend the immediate that enables the individual to plan and to develop new ideas and new strategies to deal with the world around him. In effect, the representational process is a filtering one by which reality is organized.

Complex as these ideas may seem, it is these processes of re-presenting that are the focus of our preschool program. One of the elemental aspects is that in re-presenting experience, the child does so in some mental form. Yet the content of experiences may vary, e.g., the child experiences objects, people, events. He expresses ideas in language which is also a representational system.

Piaget describes the development of representational thinking in his work on "Play, Dreams and Imitation," pointing out that the beginnings of this type of thought begin to emerge around two years of age, just after the sensorimotor period. The emergence, however, does not mean that the child has the capability of employing representational thought in an adult way. Quite the contrary. Representational thought has its own pattern of growth, initially figural in nature and later becoming operational. Figural thinking involves imagery, the tendency to deal with the here and now; whereas operational thought has no specific content, but rather is the employment of such operations as classification, seriation,

reversibility and the understanding of relationships. Such operations are employed with content, e.g., knowledge of the social or physical environments. Representation whether it involves figural or operational thought has as its requirement the task of comprehension of the media in which knowledge is presented. The child has to understand oral language, for example, and be able to encode the messages in real speech. He also has to encode the meaning or the message from pictorial, orthographic or other symbolic systems by which meanings are transmitted. In essence, our contention is that to be truly representational, the child has to be able to decode ideas from multiple media. To achieve this he has to understand that the same idea can be communicated in various ways. For example, the child comes to understand that a picture of a dog, a toy representation of a dog, the word "dog" and a schematic drawing of a dog have equivalent meaning--each is a representation of the actual three-dimensional dog. Thus, in a classification task the child who truly is able to understand the principle of equivalence, i.e., the meaning of an item is similar irrespective of the media in which it is represented, does in fact have a level of knowledge of the item. The child knows that the intrinsic meaning of the items persists in the face of differences in modes of representation.

In a sense this is similar to Piaget's notion of conservation, but in this case what is conserved is the meaning, instead of the physical quality such as weight or mass. Our argument is that such conservations emerge earlier than some of the conservations of mass, weight or volume that have been studied. One reason being that the child has a wealth of experience with objects presented to him in various media. Exposure alone, however, is not sufficient for such an understanding. More profoundly, our contention is that the child has to have exposure to, and engagement with, experiences which facilitate his increasing awareness that meanings are not found solely in the media, that ideas can be presented in various forms and still retain their basic meaning, and the child himself can transform the form in which the meaning is presented. For example, a four-year old can present a dog by acting like a dog, drawing a picture of a dog, or pointing to a picture of a dog. When he becomes a reader he can read the word "dog".

Representational competence is our term for defining the child's capability to understand the fact that such transformations can occur.

Research with children from underpriviledged environments reveals that they do not seem to be able to respond equivalently to materials such as those described in the example, in contrast to children from more priviledged backgrounds. Analysis of familial interactions, especially surrounding representational demands, shows that vast differences seem to exist between the priviledged and the underpriviledged children. In essence, it comes to differences in educational levels of the parents. Children from homes with high educational levels seem to be able to understand the rudimentary ideas we have defined as representational. They can talk about drawings, knowing one is a depiction of the other; they can act out stories, knowing that their actions are equivalent to the pictures or the words. However, in spite of these apparent differences between children from different social backgrounds, we also found wide variation among children coming from homes where the level of education was relatively high. As a result we became interested in such questions as what are the levels of representational competence found among middle as well as lower income children.

A study done investigating the question among children from middle income families found that the variations among these children, in part, could be attributed to the ways parents handled discipline and interactions which fostered representational thought. These latter kinds of behaviors were those in which the parents involved the children in planning, anticipating the future, reconstructing the past, translating ideas from one set of media to another. We called these behaviors distancing behaviors, because the parents in fact were creating psychological distance between the here and now and/or the observable present to the nonpresent and the nonobservable. An example would be asking a child to think of what he would like to do, a query that has as its demand characteristic the anticipation of the future of imagining what he would want to do. Or another example might be one in which the child was asked to reconstruct a previous experience. Here again the child is asked to deal with the nonpresent and re-present his past in the form of another media, namely, words. Thus the experience may have been an action, e.g., playing the part and the child is now asked to recount that experience verbally. The meaning remains the same, the media in which the situation is recounted is different, as well as a difference in temporal relationships. In this sense, the parent is "demanding" of the child to re-present his part in another form and to rise above the present, distance himself from the present. In this way the child deals with the past in the present.

The general principle then was employed as a basis for establishing a preschool program with middle-class children. The decision was based in part on the premise that even among middle-class children, representational competence is not a foregone conclusion, but also the argument was advanced that children at the preschool level can profit from engagement in an educational environment that employs inquiry, enhances problem-solving strategies through teacher guided discovery experiences, and where the materials employed are consonant with the encouragement to represent. To effect this kind of program requires that teachers learn, not only how to ask questions, but also how to follow through in their inquiry strategies, identify and employ teachable moments which occur at unexpected times, and also gauge the use of materials so that they require the child to impose his/her ideas on the material instead of letting the materials dictate the activity. Thus it is important for the teachers to learn how to structure questions, arrange materials which allow for maximal representational activity, and facilitate the child's becoming aware of himself as a problem solver. For example, the teachers ask the child to explain phenomena or to make inferences. Such inquiries are followed up in detail. The critical point is that the queries are not just off hand nor are they just asked and the answers left as they are. Rather, the teacher persists in rephrasing questions with the objective of working toward some kind of understanding for the child. For the teacher, it is important to be certain where the discussion is going, and what kind of information is needed to solve the problem. For example, the children are making sandwiches. The teacher asks, "What is a sandwich?; How do you know when you have a sandwich?; What do you need to have to make a sandwich?" etc. These kinds of questions are inquiries for definition of requirements for the object to be constructed. But from here one can go on to ask "When is the same collection of materials not a sandwich?" For example, "If you have two pieces of bread and some meat, is that always a sandwich?" This discussion may or may not involve the materials actually present. When the materials are not present, the discussion deals with the nonpresent; it requires the child to reconstruct the concept of a sandwich, and therefore to re-present the sandwich to himself.

This type of interaction between teacher and child can occur in a large group, or in a small group, or in a one-to-one situation when the teacher gets involved in interacting with a single child during the session.

The issue of materials in the classroom becomes another important issue that differentiates our program from other programs. The usual preschool classroom is filled with materials: blocks, paints, a doll corner, etc. The abundance of materials is generally justified as providing a stimulating environment for children. Our contention is that the environment that is so loaded with materials actually encourages wandering from activity to activity or at least in bombarding the children with a highly stimulating environment. The question is, is such an environment too stimulating? Does it almost preclude the child's becoming too roughly acquanted with materials? Does a rich environment create a setting in which the child has built in distractions and hence does not fully employ the potentials of the materials as well as require him to think about alternatives? In a sense the question is how much is too much and how little is too little? While this is an issue that needs further consideration by teachers and curriculum builders, the program at ETS does employ the principle and it will be part of our evaluation of the program. Lessons are developed which employ the above principles with one further addition -- an emphasis on transformations of ideas from one media to another, or from one state to another. In a sense, many opportunities are created to provide opportunities for re-presenting events, analysis of changes in states of objects (cooking is a good example). Irrespective of the events involved, the teacher uses these as opportunities to involve the child in detailed inquiry.

All of these teaching situations are embedded in a somewhat structured environment wherein children develop a sense of their own competence. Social rules are employed and articulated to help children understand the social nature of the classroom. The day is so arranged as to give the children ample opportunity for group and individual activities.

This is an experimental program which is being evaluated through the use of procedures conceptually consistent with program objectives.

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## YOUNG CHILDREN AND THEIR FIRST SCHOOL EXPERIENCES

### ETS - Head Start Longitudinal Study

The following study on early childhood education was made and published at Educational Testing Service; Dr. David M. Heinlein reported on the early stages of the study in a paper presented at the Frankfurt, Germany 1972 ISA Conference, "Education for the Unknown, the Unexpected and the Possible."

The study began in 1969, and although most of the data were collected by 1974, when most of the children involved in the study had reached the grade 3 level, analysis of the massive accumulations of data are continuing, and limited follow-up on some children in later grades is in process.

The principal aims of the study are to identify the components of early education that are associated with the child's development, to measure the influence of environmental factors on such associations, and to describe how these influences operate.

The researchers used a wide range of measurement techniques in gathering information about six major variables: (1) The Family, describing what the family is (that is, its ethnic membership, educational and occupational level) and what it does (for example, the mother's teaching styles with the child and her attitudes toward school and the learning process); (2) The Teacher, including such things as background characteristics, attitudes, abilities, teaching goals; (3) The Classroom, both in terms of program components and the teacher-child and peer relationships within the setting; (4) The School, including physical characteristics, organization, and relationships between teachers and administrative staff; (5) The Community; and (6) The Child, for whom the largest number of measures were used.

Findings

The longitudinal nature of the study inevitably imposes a longitudinal qualification on its findings as they continue to emerge from analysis of subgroups for various abilities, personality traits, and other behaviors. Following are examples of some major findings:

One of the most important early findings is that the so-called "culture of poverty" is a myth; there are many paracultures each reflecting a variety of life styles. Children in low-income groups, whether white or black, are not homogeneous, nor are their families.

The range of cognitive, perceptual, physical, affective, and social functioning is wider than one might suspect, suggesting that individual differences among these children should be taken into account in instruction, and that these differences are more revealing of their needs than are the typical "status" characteristics such as parental educational level, family income, age, race, or sex.

Commonly-used indicators of socioeconomic status, such as parental education and occupation level, are inappropriate assessors of the child's environment. Within a given socioeconomic level, the range of home environments can be so wide that constancy of meaning cannot be assumed. The identification of such behaviors as parental knowledge and use of community resources, attitudes toward themselves and others, parents' interactions with their children, yields more meaningful environmental indicators and enables more adequate descriptions of children's individual characteristics that affect their capacity to learn.

Through the first grade, the self-esteem of economically disadvantaged children is surprisingly high, and enjoyment of school is high in the first and third grades, especially among children who have attended Head Start. But a diminishing of self-esteem was noted at grade 3, suggesting that teachers of these children should make special efforts to preserve their initial feeling of worth.

Although low-income black children indicated that they enjoyed school and showed high levels of the will to achieve, these positive attitudes were not reflected in their reading and mathematics skills. This finding suggests that teachers should make sure that instruction is adequate and that schools should make every effort to create an environment that sustains and reinforces these early interests.

Case studies of those children who showed exceptionally high or low school skills in third grade emphasized the complementary role that home and school play in the child's achievement.

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## CREATING THE FUTURE THROUGH THE SCHOOL CURRICULUM

By: Betty Reardon

Ms. Betty Reardon, for many years a teacher of secondary school studies, came to the conference on its final day to introduce the World Order Institute to the conferees. Ms. Reardon has been School Director of the Institute since 1963. Together with a woman colleague of hers, she conducted a workshop which grappled with problems of maintaining or creating peace and on the advisability of world order.

### THE SCHOOL PROGRAM

Peace studies is at a very dynamic point. It is accepted as a legitimate field of studies. A comprehensive approach to peace studies is growing. Peace studies should become futurized. This will happen when values analysis becomes one of its central concerns.

Peace studies is defined as a traditional discipline where people ask traditional questions about a body of knowledge. World Order studies is a comprehensive and interrelated analysis of the whole range of planetary problems that debase the quality of human life and threaten the continued survival of the human species. The advantage of world order studies over peace studies is that world order studies makes it possible for people to deal with various simultaneous problems at once. The subject of hunger in the Sahel or global hunger even might not come up in a peace studies course unless it were viewed as a situation that could lead to violence, while in a world order studies course there would be a wide discussion on those who are immediately suffering and the general community and the world.

The concept of world order was introduced into the school system in the sixties as a shift occured away from traditional history and geography to raising significant social and political issues as an important exercise in citizenship education. Teachers must as educators make their value premises clear when they raise controversial issues. Certain educators call this approach moralizing and say it has no place in education. But Martin Luther King was a moral leader and a great teacher without being a moralist.

Using numbers as a gauge of success, the program initiated by Ms. Reardon has been successfully disseminated. Fifteen thousand teachers do something in the world order studies field, from one unit to a course in about 1,000 schools. Large numbers of educators are professionally committed to world order study methods and personally committed to world order values. Teachers are aware of being a part of something positive, of a world-wide endeavor to change the present system to a world order that is more human and just. This network of teachers includes 150 who are at work in a full-time capacity.

The plans for the school program include a need to transnationalize and to make the world order movement more relevant to the daily lives of individuals everywhere.

The world order movement believes that transnational educational materials, programs and projects must be conceived and developed by clusters of educators who represent different cultures and different ideologies.

ISA is such a cluster of educators. Its member schools and their work at this conference demonstrates that ISA has objectives similar to those of the Institute for World Order. Ms. Reardon completed her workshop in transnationalizing activities by emphasizing that ISA's conference theme. Education: Conformity-Liberation, certainly includes the world order values of peace, social justice, economic welfare, participatory government and ecological balance.

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## EDUCATION: A CONTINUING FORMATION, PROCESS, EVOLUTION

Dr. Jesus Lopez Medel, Ex-Permanent Counselor of Education in Spain, President of the European Federation of Private Education, and Professor of Legal Philosophy drew up a speech especially for the ISA Conference held in New Jersey. Speaking in clear and succinct Spanish, he argued eloquently for the process of education as a continuing one.

### I. Introduction

The theme, very aptly chosen, of the New Jersey Conference: "Education: Conformity or Liberation?", as I understand it, an inquiry. It even, if one anticipates the basic debate, represents an alternative or an option. I will use here the itinerary followed by the preceding conference at Frankfort, Benidorm, and Lagos, an itinerary which reflects in a sense, the very process of education. It is not at all a question of bringing to light the ambivalences, but rather the options and, above all, the process of education.

#### 1. Absence of dogmatism

I will emphasize from the start the absence of all dogmatism in the study of our subject. In effect, social morphology, among other things, makes all unilateral and partial vision impossible. Education is thought and action, doctrine and apprenticeship, communion and participation. It is, above all, a matter of discovering those hinging and linking points which are the basis of each single problem, as well as the world-wide scale of educational problems peculiar to each country and each school. I recognize that our contribution resides in a European context, defined by the circumstances of the Latin world, and bears the mark of a Spain that has always constituted the link between two continents, Africa and Europe. It is fitting, therefore, to evoke, in this perspective, the fundamental theme that the EEPE is considering at this very time: "Europe United through Education."

#### 2. Ethical and spiritual perspectives

The ethical and spiritual perspectives of education are at the base of our question, "Education: Conformity or Liberation?", and are the common basis of the countries of the free world. Without this basis, our question would make no sense. Education is not a catalyst for revolts or utopias.

3. Socio - political perspectives

The socio-political aspects have been studied by "Project Europe - 2000" prepared by the European Cultural Foundation under the direction of Jan Tinbergen and Stefan Jensen (Dutch edition, 1970). This work sketches three possible directions for the future of Europe: The conservative - liberal direction, the socializing - socialist, and the totalitarian - marxist direction. To these three possibilities, they applied a series of elements of reference, social structures on one hand, and on the other hand structures relative to education. We are concerned here with establishing the fact that those socio-political, aspects can modify or determine the finality of education. Therefore, Spanish teachers and specialists have accented the effects of socio-political reform upon education. I will limit myself here to remarking that if the problems linked with development or underdevelopment can in fact influence education objectives, whether it be a question of conformity or liberation, the problem remains one of level or degree.

4. Society in evolution

One talks a lot today about the New Society, the New Education, the New Church, etc. I will quote here Professor Gozzer, a member of the European Institute of Education in Rome, who does not hide his disillusionment with these developments and who particularly records the phenomenon of "refusal" on the part of youth itself. This refusal can condition or modify the whole system of education.

The problem of evolution also touches the problem of practice and theory which is the theme of the World Congress of theologians, sociologists, jurists and teachers in September: "Theory and Practice." This is an extremely important question, for in my opinion, education is doubtless the best balanced means for favoring social change, real change. As for education itself, it is also a matter of determining the level and the degree of this change. The school community, which gathers youths and adults who are in the middle of their development, must be sensitive to this fact. How far? In what way? On what principles? We will now treat this last question in a second part.

II. Principles of Education

The perspectives mentioned above lead to this conclusion: the problem is complex, the answers are many, another is a need for adaptation and realism.

1. Options and alternatives

The options apply to the subjects - active or passive - of education. The alternatives tend to manifest themselves on the collective level. The interdependence of subjective - objective plans allow us to arrive at the idea of continuing character - formation and the search for the synthesis between conformity and liberation. The option acts within the pupil who, thanks to education, acquires a vision of the world. The alternatives, which manifest themselves at the social level, seek the objectivisation of teaching. Tension and internal conflict have always dwelled within man, as child and adult. The alternative proposes conformity or liberation. However, on the level of pedagogical research, the question of the means is not clear: conformity for liberation? Liberation for a new encounter? The alternatives can be disassociated neither from the subject nor from the objective social fact. The school or the educator plays a role linked to that of the family.

Facing education, therefore, prefer to say "continuing formation" for it is a question of an unlimited process, unless it is limited by the formation of a personality that is more or less successful.

2. Liberty - authority

The meaning of education cannot be disassociated from the double reality, liberty-authority or authority-liberty. We are seeing in our day a loosening of the framework of teaching ("schools without walls"). However, the blooming of a personality is similar to the gush of a spring that must be channeled. We assert, on the other hand, that education itself is, at the same time, liberty and coexistence, as in the teacher-pupil relationship. Thus the school remains the necessary nucleus, even if one foresees other, less authoritarian techniques of education. Authority and liberty are present, side by side with other factors, in every educational community.

Transcendence and progression

In this field, as in the other social sciences, the ideal and reality are constants; fact and idea in matters of education are mutually necessary. The continuing formation is a flux that is perpetually in progress. The exact measure of the conformity or of the liberation is not found in isolated individuals but in the school and global community.

3. Process and evolution

This principle permits us to see the double aspect of education, both process and the result of this process. Thus, Tinbergen and Jensen affirm: "The educational system can be considered both as a process of socialization and as a part of the process of production. In both cases, it appears as a system differentiated on the level of functions, where obligations and personal compromise are created and are transmitted by means of models of influence". It is therefore a question of the conflict between "personal compromises" and "social compromises". It is this consideration which dictated the choice of the title of this report, because these three aspects -- continuing formation, process and evolution -- must play a role in the educational system.

III. Operational problematic

1. Education and personality

Ronald Butt notes in "Politics and Education" that the goal of all education has been to prepare youth to accent and to perpetuate the fundamental values of the society. I will also refer here to the distinction made by jurists; "to be a person and to have a personality". To have a personality is the result of a process that begins with the individual. Thus, education is given to a man who progresses physically and intellectually. Continuing formation gradually brings him his personality. Personality also permits us to judge better the true limits between conformity and liberation, and is an essential factor for continuing formation or for evolution.

Nevertheless, without losing sight of the social context, I would say that the reference to personality is fundamental because it brings the true answer to the problem of liberty in the progression of education. However, other factors, foreign to education, can lessen or multiply the most fundamental objective of an education in favor of the personality. The most important of these factors is certainly politics, which concerns the pupil as well as the teacher. The factor of politics in education, from the point of view of the teacher and the educator, was the theme of the World Congress of professional teaching organizations in Berlin in 1975.

## 2. Education and politics

### 1. The meaning of education and social evolution.

The fundamental question which arises concerns the participation of the educator in the political process, his responsibility, his role, his limits, the way in which he exerts his influence, and the guarantees and dangers in this area.

Our basic hypothesis is that the teacher is, on the one hand, the trustee of all technical and scientific knowledge which must be inculcated in the pupil, and on the other hand, the catalyst of his pupils' potential for realization and formation. Being both educator and citizen, he must risk seeing his work and the example that he embodies bear the mark of the concrete realities of the political life of the community. Thus, the example embodied by the teacher can have positive or negative consequences on the political life of the persons entrusted to his teaching. One speaks traditionally of the teacher's mission thus: to cause the birth of the will, to broaden the field of knowledge, and to stimulate the virtues. However, to these traditional objectives have been added other, more clearly political, objectives. Very often society, governments, and occasionally determined groups try to introduce into education elements which are foreign to it.

Let us note also another aspect, the process of political evolution. Nowadays, political processes are multiple, rapid and contradictory. In view of the evolution of society, and the direct influence of communication, the action of the educator reveals itself as either limited or insufficient. This is what spurred Ivan Illich to write: "L'ecole est morte, a bas L'ecole!". "The school is dead, down with the school!".

### 2. Fundamental questions

#### 2.1 The State

The school cannot and must not be the scene of definite political action, but the teacher, as such, must be accorded a margin of liberty and responsibility in this matter. It would be necessary to institute a system of guarantees to this end, guarantees adapted to the level of teaching.

#### 2.2 The dignity of teaching and of the teacher

This aspect flows from the first and concerns the social, professional and financial remuneration of teaching. One must ensure the teacher a minimum of material and moral well-being, lest the serenity, the rigor and the ob-

jectivity of his teaching suffer. The teacher would not be able to take on any political responsibility whatever if he were not properly assisted in his task. This human factor must be foremost above all other material considerations in all educational reform.

2.3 To be militant and a patriot

The teacher cannot be a militant in the political process. By the same token, he has the right to require of the State and society respect for his own convictions, and likewise he must respect the personality of his pupils, future citizens.

The teacher owes it to himself to be a patriot in the same measure in which the school must adapt itself to the frame work of the country. It is not a question of hypernationalism, but of an adaptation to daily reality, acknowledging the fact that something which is good in one country is perhaps not desirable in another. The temptation to imitate the foreign model is all the more serious in the teacher because he is responsible for his pupils. On his choice depends the conforming or liberating effect of his teaching.

3. The School Community

Education and educator cannot be disassociated from the school community; it is necessary to take into account the particular nature of the mileu, the role of other teachers and the circumstances of each family. Tinbergen and Jansen see here the problem of "personal compromise" on the part of the teacher and "The global character of education." This problem is two-fold. On the one hand, the pupil's family can choose between public and private education. The teacher, in public education, appears as the representative of public ideology even though, in an evolving society, it often happens that the teacher finds himself in opposition to state ideology. The family can lose some of its influence if the children interiorize too quickly the ideology that is instilled in them. On the other hand, the problem can be resolved by organizing families and pupils into structured associations that could objectivize this bilateral confrontation which is both personal and social. The ideology can be inculcated for or against change, for or against conformity.

4. Conflicting situations and professional organization

It is fitting to ask how the effectiveness of education of a political nature becomes a concrete action, which is a determined way of making or teaching politics. I am thinking here of a delicate but very important problem that I cannot treat in detail. That of a teacher in a political or professional strike. Given the special character of the school, the harm that is done to pupils in the form of lost lessons is not repaired by any indemnity.

I will mention finally the role of moderator played by professional organizations which makes possible the equilibrium between the functions of teaching and the role of the teacher. It is always dangerous for a teacher or an association of teachers to undertake an isolated, incoherent action especially if the action is openly removed from the primary objective of the profession.

5. Education and Humanism

The economic and social circumstances with which we are familiar have made evident, more than ever, the options in the matter of education. Education is located once again in the foreground of a new humanism. The answer to the question "conformity or liberation" does not reside in education itself, but in the whole human and social context which conditions education, and in the possibilities for change that are offered, through education, to society. Transformation is doubtless at the very heart of this humanism, and appears both as objective and realization. It is a question of realizing these minimal ethical and social objectives which permit society and the individual to be most effective.

Will educators be able to reach an agreement? To conclude this report, I would answer in the affirmative. Almost at the same time that the I.S.A. Conference will take place in the United States there will be a meeting of the World Conferation of Professional Teaching Organizations, having as its theme: "Education in Favor of a World Community". It seems opportune for me to summarize here a few important items from the questionnaire given to the different professional organizations by the Secretary General of the W.C.P.T.O.

Is our concept of a "world community" unique? (an unique world order, an unique system of values, etc...)

Is education in favor of a world community? Is it necessary to propose simple answers to international problems, or is it necessary, on the contrary, to propose to the student approaches that may arrive at multiple or contradictory answers?

What are the measures that have been taken and are to be taken in your national education system to eliminate prejudice and cliches from school life, from education, and from the teaching personnel?

The teachers of each country have adopted different methods of education in favor of a world community; their successes and their failures are therefore very different. To measure that diversity, we are trying to find out:

* What programs have been successful in your country for the students as well as for the system of education in general?

* What are the causes of limited success?

  - of failure?

  - of lack of preparation on the part of the teachers in the study of the problems in question?

  - of parental resistence to the teaching methods or to the content of courses?

  - of the exclusion of questions of immediacy from the disciplines of examination?

  - of the introduction of questions that meet with much hesitations

* In your teaching toward a world community, what is the place of the question of the teacher's role in the political process? Have the teachers been accused of being "progressive" on international questions such as the rights of man?

As for the centers of education, in spite of very different national realities, it is clear that the reason for the school's existence, whatever it may be, takes precedence over the particular circumstances of each society.

I will conclude by affirming that one must not seek the answer to the question: "Education: Conformity or Liberation?" neither in pedagogical techniques nor in political quarrels over the final or partial meaning that education must or can have. Teaching in the year 2000 must appear as an agent of transformation with a triple aspect: continuing formation, process and evolution. At the heart of the problem must be the human being with his dignity and his liberty. Conformity and liberation: the two communicating receptacles must stay in balance.

It is matter of seeking to construct from that point a new humanism, proceeding from the dignity of the human person, the bearer of transcendental and eternal values. The educator is always a humanist who, by awakening intelligence, is responsible for a second creation. Proceeding from an educational humanism which would unite converging points, we would be able to arrive at more concrete positions in each country, in each educator, and in each school community.

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## IMPRESSIONS OF THE CONFERENCE

By: David A. Heinlein

My first introduction to the ISA personnel who were coming to the 25th Annual Conference came at Kennedy Airport when I saw Paul Scheid waving his hand as he came through the passenger entrance at the terminal. He looked very friendly and greeted us warmly. We drove in the school bus to New Jersey and had a reunion around the dining room table in my parent's house.

The Roland Duberg family wished to sleep and stay in a tent while at the Conference. This struck me as a slightly strange way to spend a conference on education, but the tent was found and we put it up for them in the back of the caretaker's house on the campus. It turned out that the Dubergs loved swimming and every morning they went down to the canal to swim, something which I had done years before when a camper at a day camp held at Rutgers Prep.

I was an administrative assistant for the conference, and had been busy before it even started with details of who would be coming when, where they would be staying, how much costs would be, and so on. However, at the very last minute something happened which was really shocking. The dormitory we ISA people were to occupy was not ready; we would have to change dormitories. This meant a whole new key and room system had to be devised. I don't know how the final arrangements were made to smooth things out for the arrivals at the dormitories but everyone did manage to get accommodations.

The first day of the conference was a little hectic for me because I was waiting for a Japanese friend to arrive from the Midwest sometime during the day. He didn't come until late afternoon, missing the entire first day's program including the speech by Mrs. Ogata.

One of my strongest impressions of the entire conference is driving in a car somewhere. It seemed that there was always some place that had to be reached; someone that had to go somewhere. This use of the automobile certainly was American in flavor. I can remember one time in particular when the Kummetats had arrived late one night at Rutgers Prep and had no way of getting over to the Douglass dorms. I had just gone to bed, so I got up, dressed, and made one more trip down Route 287 to the school that day and over to Douglass. One Sunday afternnon I drove all around central New Jersey with the Roodas in a car caravan to show the sights off to some of the visitors. We stuck to back roads by and large, and that made for a very pleasant time. Afterwards I remember sitting in the Rooda's back yard eating cookies and blackberries and drinking tea.

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IMPRESSIONS OF THE CONFERENCE By: Betty Heinlein

Breaking bread together at the tables on the wide veranda of Rutgers Elementary School, or at tables on the green lawns below, is one of my most vivid impressions of the ISA Conference. The coffee break in mid morning - the afternoon tea - and the catered luncheons at noon afforded opportunities for exchanging pleasantries as well as continuing discussions with the Seminar leaders and the representatives from the community of schools around the world. Whether sipping hot tea or cold lemonade, enjoying a typical American hot dog with a slice of watermelon, or a plate of Italian ziti with French bread, I was always aware of the casual comaraderie.

Rutgers Prep School Parents' Association hosted all of the informal snacks and the daily luncheons, with many volunteer hours spent in serving from a make-shift kitchen set up in one of the classrooms. Will the ISA guests prefer tea or cafe-au-lait, cookies or crackers and cheese? Can we be sure the circuits in the classroom will carry enough current for three coffee urns? Will the caterer be able to get through the traffic on the highway alongside the campus in time to serve when the morning session is finished? Such concerns were all part of the parents' act behing the scenes.

On the Douglass Campus too the Parent's Association hosted the opening reception in Lippincott Dormitory. Also, continental breakfasts on Saturday and Sunday mornings when the University staff had time off were accomplished with a minimum of effort and maximum pleasure from all participants. Yes, eating is a common denominator which helps to remove barriers of reserve, and many new friends from overseas have been made with the cups and the plates.

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IMPRESSIONS OF THE CONFERENCE By: Dr. David M. Heinlein

Looking back I recall a year of preparation for the conference: meetings with Cyril Ritchie, Dr. Bruce and Colin Nimons at UNIS and the UN, talking about our hopes and plans. There were also meetings in New York, Princeton and New Brunswick with important speakers who served to develop the international quality of our conference. They also helped emphasize ISA's recognition of the third world's growing influence in education.

Suddenly the conference time was upon us. The Ritchie, Duberg and Scheid parties arrived, checked in and left to sample some of America's bicentennial fare before our meetings began. Their early arrival preceeded the 100 guests who registered as we plunged into the daily routine of speeches, meetings, workshops and recreation. The days flowed smoothly thanks to the work of our staff and the hospitality of our Parent's Association.

Ten days later most conferees were on their way home, except for Gary Jones and his party of students from The Imani School. They enjoyed an extra week in the U.S.

A final phone call from the Ritchie family, late in August, indicated the conference was over.

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## RUTGERS PREPARATORY SCHOOL

## A PRE-REVOLUTION COLONIAL SCHOOL IN AMERICA

By: Dr. David M. Heinlein and Dr. Frank V. Sperduto

Colonial Times: Rutgers Preparatory School is New Jersey's oldest school. Throughout 210 years of educational experience the school has retained the ideals of its colonial heritage while maintaining a modern and responsive attitude toward constructive changes and innovations in American education.

The school had its origins in the struggle to found a college in New Jersey under charter provisions granted by Governor William Franklin in 1766. The first classes were assembled in the spring of 1768 in a small house in New Brunswick. Three years later Queen's College, now Rutgers - The State University, opened its doors in November, 1771.

In most respects the school was a typical classical humanist grammar school established in America by English and Dutch settlers to provide secular and religious leadership. Three Dutch ministers were among the group of six men who spearheaded the effort to establish the school: Rev. John Leydt, Rev. Jacob R. Hardenbergh, and Rev. Johannis M. Van Harlingen. But the school also exhibited attributes manifesting the social and intellectual forces evolving in the Raritan Valley Community on the eve of revolution. Rev. Abraham Beach, a native of England and a missionary in the service of the Anglican church, was one of the six founders. Dr. John Cochran, respected physician and a founder of New Jersey's first medical society, joined in establishing the school. Additional lay support came from Mayor William Oake, a leading political figure in New Brunswick.

The school played a vital role in establishing Queen's College, now Rutgers University, and both institutions helped provide an educated clergy for the expanding population of the Raritan Valley, but the school never became a sectarian institution. The school maintained a separate identity although its corporate relationship to the college endured until 1957, providing an unique episode in the history of American education.

The founders of the school, its tutors and students were ardent supporters of the American independence movement. When the British army occupied New Brunswick, the school was forced to leave, and its work was carried on at Raritan - now Somerville - under the direction of John Bogart.

National Interests: The school survived the Revolutionary War and responded to the social, economic, and intellectual changes which independence brought. It met the growing demand for more practical and useful education by establishing an English[1] school while headmasters John Croes and Cornelius D. Westbrook cooperated with community leaders in promoting education for girls.

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[1]English School - The teaching of reading and writing in English together with related scientific studies instead of the classical school's instruction in Latin and Greek. The English School (department) grew and later was included in the broader curriculum of the Grammar School.

When the college closed 1795-1807 and 1816-1825, the School took the opportunity to work on alone successfully.

As the educational systems of the United States grew, the Prep School made its contributions by joining with other State and National groups, helping to form and develop the essential pattern of American education. John Croes, headmaster from 1801-1808, pioneered in the support of female education. Two of his pupils at Prep, Charles C. Stratton and Charles S. Olden, became governors of New Jersey and were instrumental in promoting free public education at the time when Charles D. Deshler (also of Prep) was active in the creation of the first free public school of New Brunswick. Headmaster Ezekial Cook (1889-1891) served as secretary and president of the National Education Association as well as president of the New Jersey State Teachers Association. Headmaster Elliott Payson (1891-1908) became the first professor of education at Rutgers, and Headmaster Scudder (1907-1911), too, became professor of education. For twenty years these three men kept the Prep school active in the progressive education movement in American education at the turn of the 20th century. The college preparatory curriculum yielded to the progressive impulse as co-education, a kindergarten, manual training, extra-curricular activities and student government became important elements in school life.

More recently, 1951-1956, Georges O. Smalley (Class of 1906) served as president of the New Jersey State Board of Education. Smalley helped to shape basic policy as New Jersey began to face the problems of educating its expanding population.

In 1928, when the Middle States Association of Colleges and Secondary Schools first admitted high schools to membership, the Prep School qualified and was included in this charter group. Similarly, Prep has participated in the affairs of the National Association of Independent Schools in striving to raise the standards of management and performance in private schools.

During William P. Kelly's long tenure as headmaster, 1911-1934, the school enjoyed prosperity and growth. Four cottage dormitories, a headmaster's house, and a gymnasium were constructed on College Avenue and Huntington Street. But a comprehensive and unified campus on a permanent site never materialized. The expansion program resulted in the school's indebtedness to the university, initiating a discussion concerning separation of the school and college.

With the retirement of Stanley Shepard, Jr., in 1953, Dr. David M. Heinlein was appointed headmaster and plans were made to insure the successful transition from University to independent control. A Board of Trustees was formed and authorized to direct the school. Highly qualified teachers joined the faculty which carried out an extensive study of the curriculum in order to plan for the development of the school's strong academic program. A summer session offering academic and athletic programs was added in 1957. The third floor of the upper school building was converted into classrooms to meet mounting admissions pressures.

Independence: The question of separation reached a decisive point in 1957 after Rutgers University had become New Jersey's State University. The

agreement terminating the unique and enduring association between the school and the college gave the Preparatory School an opportunity to reestablish itself on an independent basis.

Support from the Raritan Valley community joined under the leadership of Dr. David M. Heinlein in planning for the development of the school. The 35-acre Elm Arm Campus in Franklin Township was purchased and the colonial mansion, once the residence of Rev. Abraham Beach and witness to numerous revolutionary skirmishes, was rebuilt and converted into a Lower School. Playing fields were cleared and the carriage house converted into a shower and locker room facility. In 1958 the Colgate-Palmolive Company, in cooperation with the Trustees, built a 16-room research laboratory on the campus. After Colgate left to occupy its new research center, a study hall, art room, and eight classrooms were added to this structure and in 1963 the Upper School moved into its new quarters. For the first time in its long history the school became a consolidated institution on its own campus.

International Education: Rutgers Preparatory School has had a long and outstanding record in the field of international education. The first Japanese students who came to America after the Civil War entered the school in 1866. They were the vanguard of Japan's effort to have her talented young men acquire technological knowledge and western experience so they might return to Japan and help her compete with western nations. Not only did many Japanese youth come to the school, but William Elliot Griffis, a teacher of science at the school during 1869 and 1870, went to Japan to teach western science to Japanese youth from 1871-1874.

Numerous alumni taught in the Orient and carried out missionary work in the last half of the 19th century. Central and South American students entered the school in large numbers during the early decades of the 20th century, returning to their homelands to assume positions of leadership.

During the late 1960's the school began to take an active role in the affairs of the International Schools Association, a nongovernmental organization, in consultive status with UNESCO and ECOSOC. Headmaster David M. Heinlein was elected vice-president of ISA in 1971 and continues to hold that office, bringing into the school additional interest in worldmindedness.

In July of 1976 the school hosted the 26th annual conference of the International Schools Assocation. The conference theme: Education: Conformity - Liberation, linked the experience of the American Revoluation to international education and reviewed the growth of multicultural and multiethnic developments in the world of education. Many outstanding educators from various countries in the world participated. The United Nations International School in New York City assisted in this conference and provided delegates and conference participants with a day at United Nations headquarters, thereby renewing ISA's affiliation with the United Nations through ECOSOC.

The Future: Striving for excellence has been one of Prep's most significant contributions to the emerging educational and research institutions of the Raritan Valley community. Here it plays a role as a strong independent school in the midst of public schools which have risen to high academic levels. Prep exists as a competitive institution in the field of intellectual training. Through its

qualities of responsive flexibility and freedom of choice, dissent and action, Prep contributes to this competition. As a small qualitative school which emphasizes individual attention, Prep provides an unique climate in which intellectual powers grow. Prep's freedom to introduce a competitive aspect into elementary and secondary school education thus insures a greater degree of freedom and integrity for the nearby public schools. This is a result of the American principle of diversity and choice in action.

Today, Rutgers Preparatory School enjoys greater physical and educational resources than at any time in its long history. Major needs exist and have been defined as objectives which are being fulfilled as the school meets the challenges presented by the new and dynamic era in American education and the growth of international education.

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CRITERIA FOR MEMBERSHIP IN ISA

1. The school should provide an education which should be directed to the strengthening of respect for human rights and fundamental freedom. One of its aims should be to promote understanding, tolerance and friendship among all people of all nations.

2. The school should be recognized by an authorized and responsible educational body, as an institution of sound academic standards and administrative efficiency.

3. The school should give evidence that in its admission policy, staffing and curriculum, an independence of outlook and a spirit of international cooperation are consciously fostered.

4. The school should provide facilities for visits from representatives of the International Schools Association, to be arranged mutually on request either of the Association, or of the school concerned.

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For further information write: ISA, Case postale 20, Palais Wilson, 1211 Geneve 14.

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| ISA BULLETIN | Sfr. 3 | Sfr. 5 |
| "TOWARDS A MODERN CURRICULUM 11-16 YEARS" | Sfr. 5 | Sfr. 8 |
| "AN INTERNATIONAL PRIMARY SCHOOL CURRICULUM" | Sfr. 10 | Sfr. 14 |
| "THE INFLUENCE OF THE THIRD WORLD ON FUTURE EDUCATION" - the 1975 ISA Conference Report | Sfr. 9 | Sfr. 13 |
| "TOWARDS A CURRICULUM FOR THE YOUNG CHILD: | Sfr. 8 | Sfr. 12 |
| "THE ADMINISTRATIVE STRUCTURES AND PROCEDURES OF INTERNATIONAL SCHOOLS - SOME GUIDELINES: | Single Copy Free | |
| ISA DIRECTORY OF MEMBER SCHOOLS, 1976 | Sfr. 8 | Sfr. 15 |

25th ANNUAL CONFERENCE

LIST OF PARTICIPATING EDUCATIONAL INSTITUTIONS AND ORGANIZATIONS

Ghana International School, Accra, Ghana
Anna-Schmidt-Schule, Frankfurt, Germany
Management Institute for National Development, New York, N. Y., U.S.A.
United World Colleges, Princeton, N. J., U.S.A.
Fairleigh Dickinson University, Rutherford, N. J., U.S.A.
Intercultural Relations and Ethnic Studies Institute, New Brunswick, N.J., U.S.A.
Nishimachi International School, Minato-ku, Tokyo, Japan
Engelbrekts ro, Orebro, Sweden
Rutgers University, New Brunswick, N. J., U.S.A.
College Cevenol, Chambon-sur-Lignon, France
Inter-Community School, Zurich, Switzerland
State Institute Frubpadagogik, Munich, Germany
Lycee International, St-Germain-en Laye, France
Ecole Internationale Europeene de Paris, Paris, France
International School of Moshi, Moshi, Tanzania
St. Christophers School, Letchworth, Herts, United Kingdom
Kohlofer Baltersee Schulens, Alsfeld, Germany
Ashanti Goldfields Primary School, Obuasi, Ghana
Japanese Permanent Mission to the United Nations, New York, New York, U.S.A.
International School, University of Ibadan, Ibadan, Nigeria
United Nations International School, New York, N. Y., U.S.A.
International School, Houston, Texas, U.S.A.
University of Frankfurt, Frankfurt, Germany
Gemeinnutzige Schulpadagogische Gesellschaft, Hamburg, Germany
School of Education, University of Connecticut, Storrs, Conn., U.S.A.
Sindicato Nacional de Ensenanza, Madrid, Spain
Institute for World Order, New York, N. Y., U.S.A.
San Francisco, Sor Angela de La Cruz, Spain
Aiglon College, Chesieres, Villars, Switzerland
Happy Valley School, Ojai, Calif., U.S.A.
International Baccalaureate N.A., New York, New York, U.S.A.
Imani School, Thika, Kenya
Washington International School, Washington, D. C., U.S.A.
Municipal High School, Herzliya, Israel
Rutgers Preparatory School, Somerset, N. J., U.S.A.
International School of Milan, Milan, Italy
Rockland Community College, Suffern, N. Y., U.S.A.
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Foundation of the International School of Geneva, Geneva, Switzerland
Educational Testing Service, Princeton, N. J., U.S.A.
New Jersey Historical Commission, Trenton, N. J., U.S.A.
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ISA

INTERNATIONAL SCHOOLS ASSOCIATION
ASSOCIATION DES ÉCOLES INTERNATIONALES

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RECENT AND PLANNED I.S.A. ANNUAL CONFERENCES

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| 1967: | Geneva, Switzerland | "Audio-visual aid in teaching" |
| 1968: | UNESCO, Paris, France | "The Intermediate School Curriculum in International Schools" |
| 1969: | Belfast, Northern Ireland, U.K. | "The 11-16 years old: planning a modern curriculum" |
| 1970: | United Nations, New York, U.S.A. | "Education in the Seventies: national and international" |
| 1971: | Ommen, Netherlands | "Education in Rural and Urban Environments-The individual approach to learning" |
| 1972: | Frankfurt, Germany | "Education for the unknown, the unexpected and the possible" |
| 1973: | Le Chambon-sur-Lignon, France | "Does School still have a place in our technological society?" |
| 1974: | Geneva, Switzerland | Teachers Workshop: "Will your teaching survive the seventies?" |
| 1974: | Benidorm, Spain | "Teaching and school management in the year 2000" |
| 1975: | Ibadan, Nigeria | "The Influence of the Third World on Future Education" |
| 1976: | Rutgers Prep. School, New Jersey, U.S.A. | "Education: Conformity or Liberation" |
| 1977: | Letchworth, Heres, U.K. | "The changing role of the School" |
| 1978: | Isfahan, Iran | "How can schools better serve the society of the future?" |

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